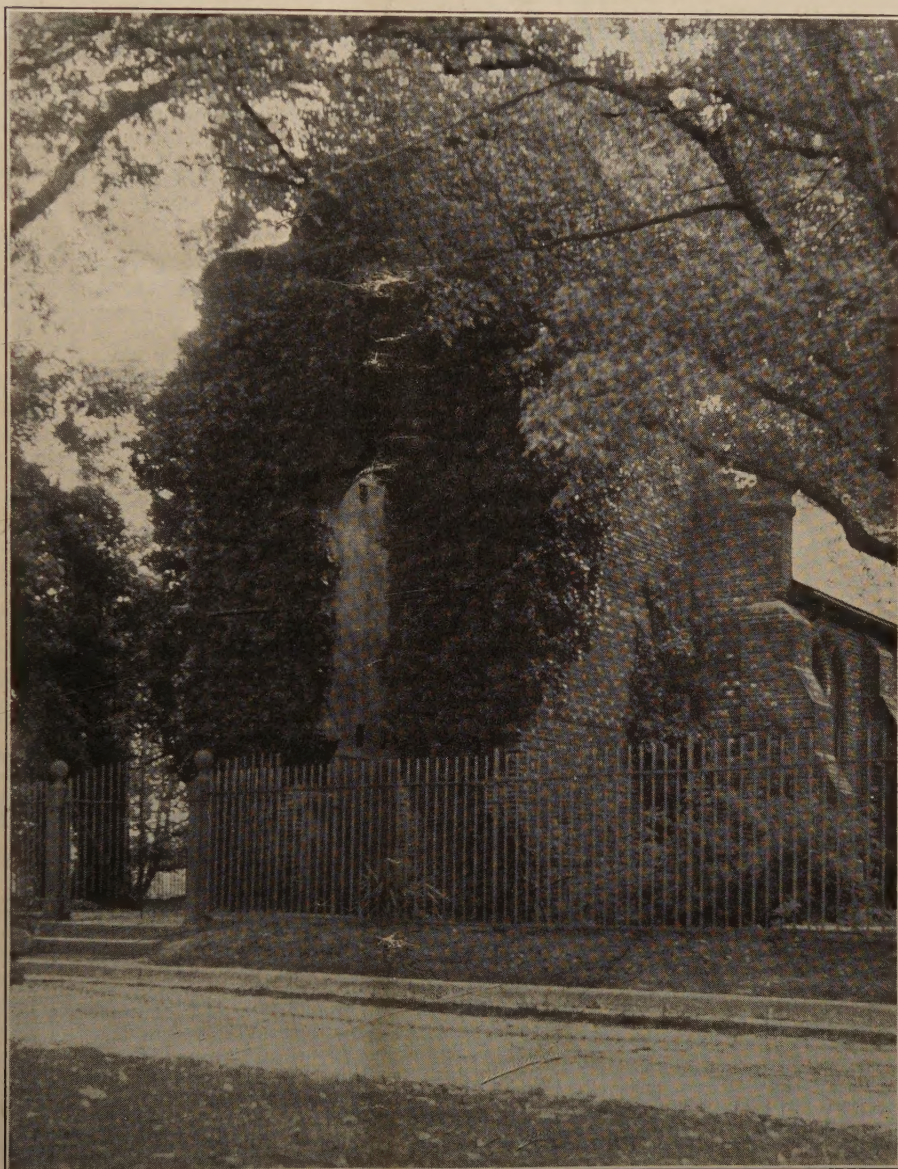


The Living Church



WHERE THE PRAYER BOOK CAME TO AMERICA

Built in 1639, this tower is the only relic of the first permanent English settlement in what is now the United States of America. Now a part of Memorial church, Jamestown, Va., the tower marks the spot where continuous use of the Prayer Book in this country first began.

(Photo by Martha E. Bonham.)

There Is One Sacrament...

at least, which the Episcopal Church should teach its people, so that under no possible circumstances could there be any erroneous impressions, notions, or prejudices concerning it. Parish priests are greatly helped when their people have in their possession a good Eucharistic manual. Some people seem to be able to afford the higher priced ones, but many others cannot. We have just been appointed exclusive distributors for the splendid non-controversial manual,

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by the Rev. Charles W. Nelson

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"War in the Balance"

TO THE EDITOR: There is just one point in your recent editorial, War in the Balance, on which I should like to comment, namely, the statement that when the war ends "there will be need for a strong democratic nation, relatively untouched by the devastation of war, to take the leadership in rebuilding the post-war world. America can fill that role."

When I read statements like this in the light of history, I cannot help wondering whether they are due to wishful thinking or a rationalization of a desire to shirk responsibility by a policy of isolation. As I recall the very recent past, America has not played a very helpful part.

In 1936, in an address at the Pan-American congress, Chicago, I said as follows:

"As the greatest unit of the Western hemisphere—and probably the wealthiest and most powerful nation in the world—the United States has a major part to play and a grave responsibility, for which we will be answerable both to mankind and God. Sad to say, the record to date is not one of which we may be proud. More than any other nation, we have boasted of our love of peace and lectured other nations on their national selfishness and sin; but, like the Pharisee and Levite, have too often passed by on the other side.

"We gave the world a League of Nations and then withdrew from any responsibility. We played a leading part in creating a World Court and refused to join. We initiated the Kellogg Pact and declined to take it seriously. We refuse even to consult with other nations in case of its breach. Alone among civilized powers, we fail to sign the protocol forbidding the use of poison gas. In a moment of pique we grossly insulted the friendly nation of Japan and, despite fervent pleas from citizens of every class, Congress has done nothing to right the wrong and as a result we are suffering today and the end is not yet.

"When over 50 nations, including many little ones who had the courage to take a stand, condemned Italy for its unwarranted attack on Ethiopia, this great and powerful country, which has always professed an interest in weak and persecuted peoples, did not raise a voice or lift a finger in the cause. Although protected by nature against any successful attack on our shores, our expenditures for army and navy have increased faster than those of any other country in the world. Is it any wonder, in face of these facts, that the other nations refuse to take our peace protestations at par value and are instead wondering and somewhat fearful as to what our intentions may be?"

In view of all this, what ground is there to believe that America will act differently after another war? Nothing short of a complete conversion of America will lend the slightest hope to the expectation that we shall act any differently after another war than we have done in the past 25 years. Would to God it were otherwise!

To be sure, here lies the opportunity for the Christian Church, but we shall have to bestir ourselves in a way we never have done before if we are to awaken the conscience of America and lead the nation along the paths of usefulness that your editorial so glibly assumes. I am not in disagreement with the main contention of the editorial, but

I am suggesting that in our reasons American abstention we be somewhat realistic.

(Rt. Rev.) G. ASHTON OLDHAM
Albany, N. Y. Bishop of Albany

BISHOP OLDHAM has read into your editorial something that was not there. 20 years THE LIVING CHURCH has urged that America exercise leadership in world cooperation through the League of Nations and otherwise. And what could be more "realistic" than the effort to keep out devastating new world war?

—THE EDITOR

TO THE EDITOR: I have just finished reading your editorial in THE LIVING CHURCH for September 20th. I cannot leave the matter aside without writing you to you how well you said what needed to be said. It is the finest expression of American opinion and attitude on the war which have yet come across in the jumble of conflicting editorial opinion with which this country is flooded.

For weeks past on the radio, in the newspapers, in the magazines, and from the pulpit, we Americans have been deluged with the most insidious kind of propaganda which, no matter from what source, has its sole purpose the molding of American opinion to force us into this war.

I am so much impressed with your editorial that I intend reading it to the students in Stevens Point at the earliest opportunity. Your editorial is good enough to warrant printing and distribution. If I could I could dispose of twenty copies this afternoon....

It may be that there are sufficient people left in this country to hear the crying in the wilderness....

JAMES H. VAN WAGENEN
Stevens Point, Wis.

The Living Church

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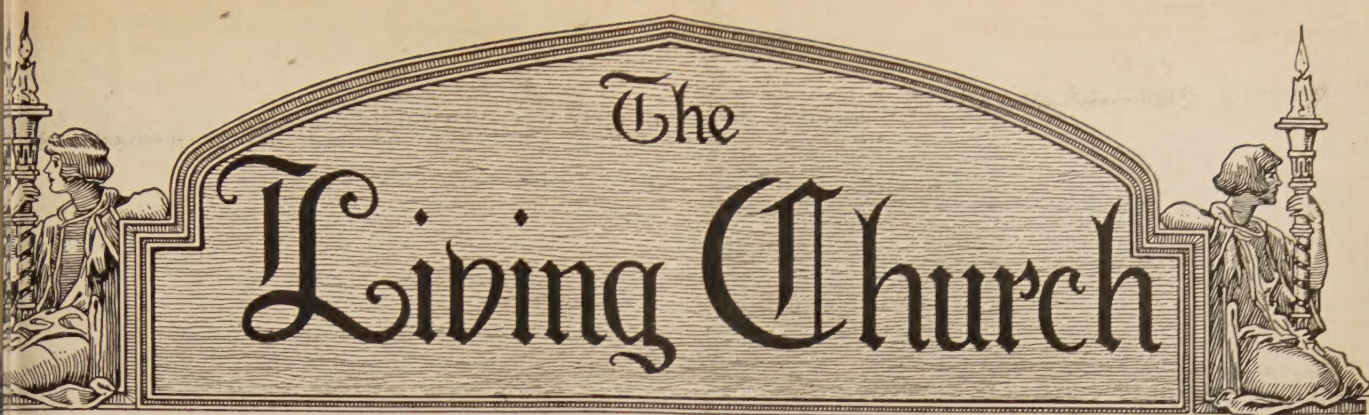
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EDITORIALS AND COMMENTS

Our Prayer Book

IT WAS a dark day for imperial Rome. Attila, the warlike leader of the fierce Huns, still smarting from defeat in Gaul, was at the gates of the city. Aquileia, Padua, Verona, and Milan had fallen before his host of marauding Huns. Rome lay almost defenseless before him.

At this critical juncture, out from the city on the seven came a small embassy to seek an interview with the pitiless ruler who had won the title of "the Scourge of God." The head of the little group of messengers was no general (the great Roman army was shattered) but one brave man—Leo the Great, Bishop of Rome. There followed one of the most dramatic meetings in history, with a sequel that is one of the mysteries of the past. "The pressing eloquence of Leo," says the historian Gibbon, "his majestic aspect and sacerdotal robes, excited the veneration of Attila for the actual father of the Christians." Legend says that while Pope was talking with Attila, suddenly the heavens were opened and St. Peter and St. Paul appeared before the terrified king to reinforce his words. Be that as it may, Attila, with the city at his mercy, turned away and left it untouched. Returning to the city, Leo wrote from the fulness of his heart this eloquent prayer: "Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all quietness."

Today, when our own civilization is in peril not unlike that with which Rome was threatened in the 5th century, the words rise from the altars of our Church, for the prayer of Leo has become our collect for the Fifth Sunday after Trinity. Many of our other collects date from this same period in the world's history, having been struck out on the eve of the dire tribulations through which the world and the Church were passing as the Dark Ages began.

It is well to recall these things as we celebrate the 150th anniversary of our American Book of Common Prayer. The Prayer Book has its roots far back in history and deep in the hearts of the Christian people of every generation.

The Prayer Book is not the product of any scholar or group of scholars sitting at the desks in their studies. It is not a book devised by zealous reformers who wished to start a new

Church. It is not a handbook of worship prepared by some learned committee. It is no less than the spiritual treasure house of the ages of Christian devotion—the repository of the hopes, the fears, and the faith of the Holy Catholic Church in every generation.

THE first Book of Common Prayer, as we know it, was published in 1549, but this was by no means the beginning of our Prayer Book. As we have seen, many of its prayers go back more than a thousand years before that time. Yes, and even that is not the beginning. The sacred words that the priest repeats at every celebration of the Holy Communion are those that the Holy Scriptures tell us our Lord Himself used when He instituted that great sacrament. And in obedience to His teaching and under the guidance of the Holy Spirit, His followers very soon expanded them into the simple liturgy in which they enshrined this greatest sacrament. Very early indeed began the use of those beautiful words so familiar to us all:

"Lift up your hearts."

"We lift them up unto the Lord."

"Let us give thanks unto the Lord."

"It is meet and right."

Thus the special event that we are commemorating next Sunday at the call of our Presiding Bishop is not the beginning of our familiar Prayer Book, but an important and relatively recent date in its history. It is not even the first use of the Prayer Book in America that we commemorate, for it was probably in 1579, some time in June or July, that the Rev. Francis Fletcher, chaplain to Sir Francis Drake on his famous voyage around the world, held divine service on the shore of California, using the English Book of Common Prayer. Many of our readers are familiar with the great Prayer Book cross that stands today on the highest elevation in Golden Gate park at San Francisco to commemorate this event.

But the regular use of the Prayer Book in America began on the Eastern coast at the little settlement of Jamestown, Va. There, on a sunny day in May, 1607, three ships landed carrying a company of 100 men who were to found the first permanent English settlement in America. No sooner had



KOREAN BOOK OF COMMON PRAYER

The Korean Prayer Book shown above is the latest foreign language version of the Book of Common Prayer. This copy, a gift from Paul Rusch of St. Paul's university, Tokyo, to the Editor was printed this year.

these pioneers landed than they knelt down on the river bank, and their chaplain, the Rev. Robert Hunt, led them in some of the familiar prayers of the Prayer Book to thank God for bringing them safely across the stormy ocean. The very next day they began the construction of a church in which the Holy Communion and Morning and Evening Prayer were regularly celebrated.

So the Prayer Book had a long history in America before the United States became an independent nation. When it did, the American Church followed the lead of the State in becoming an autonomous body, and thus a new Prayer Book became a necessity. It is the authorization of the first American Book of Common Prayer that we are now commemorating—the Prayer Book of 1789, which is substantially the book that we use today. Revised in 1892 and again in 1928, our Prayer Book today is the same one that our fathers adopted in 1789; and that book was one with the English Prayer Book that dated from 1549 and had its roots far back in the earliest history of the Christian Church.

So it is right that we should rejoice in this Prayer Book. It is our most precious literary heritage, except for the Bible itself. The Prayer Book is one of the most powerful factors in the binding together of the English-speaking people throughout the world, and particularly the members of the Anglican communion.

But it is well for us to remember that the Book of Common Prayer is not simply the peculiar treasure of English-speaking Christians. The Prayer Book has been translated into literally hundreds of languages and is used today by hundreds of thousands of Christians to whom the English language is foreign. China and Japan have Prayer Books in their native tongues, and there are living editions in French, Spanish, German, Portuguese, Italian, Dutch, the languages of India, and the languages of our American Indians, in native African dialects, and in the languages of the natives of the South Sea Islands. The latest version of the Prayer Book is one in the Korean language, published and authorized only this year for use in the growing Church of Korea.

So as we gather in our parish church next Sunday to commemorate the first publication of our American Prayer Book, let us remember that the Book of Common Prayer is more than a manual of worship for our congregations in the American Episcopal Church. When we use the stately prayers

and thanksgivings, the daily offices, and the divine liturgy from its pages, we are showing forth in a peculiar way the truth of the Communion of Saints, for we are uniting with Christ in every land, of every race and language, in every age, the past, the present, and the future, in worshipping our common God and Father of us all.

Books about the Prayer Book

BELIEVING that the celebration of the 150th anniversary of the American Prayer Book will stimulate an interest on the part of our people in learning more about the Book of Common Prayer, we list herewith a few books of special interest on this subject.

But first let us mention a splendid pamphlet that has been issued by the Oxford University press on the occasion of this commemoration. Entitled *The Story of Our Prayer Book*, it gives very briefly the history of the book through the ages. Copies of this booklet, with the name and address of the church or parish organization on the first page, may be obtained from the Oxford University press in quantities of 200 or more at the rate of \$1.00 for 100.

As to books, the most comprehensive study of the Prayer Book of our own Church is *The American Prayer Book*, by Bishop Parsons of California and the Very Rev. Bayard H. Jones (Scribners, 1937, \$2.50). This is an account of the origins and principles of the Prayer Book, based upon scholarly research, but written in popular and attractive style.

The most scholarly recent study of various phases of the Prayer Book and its sources is *Liturgy and Worship*, edited by the Rev. Drs. W. K. Lowther Clarke and Charles Harrison (Macmillan, 1932, \$3.75). This book, in which some of the leading scholars of the Anglican communion have collaborated, contains fresh studies of the history of the Prayer Book, the origin and contents of its various services, the many editions, versions, and translations of the Prayer Book, and other related material. It is a veritable handbook and companion to the Prayer Books of the Anglican communion.

The Romance of the Book of Common Prayer, by the Rev. Francis G. Burgess (Morehouse-Gorham, 1930, \$1.00) is a popular account of some of the colorful incidents in the history of the Prayer Book, and an interpretation of its significance today. It is written especially for lay people and is as interesting as a good novel.

An Outline of the Prayer Book, by Bishop Wilson of E. Claire (Morehouse-Gorham, 30 cts.), is the best book on the Prayer Book for general reading. Equally informative but in catechetical style, is *The Prayer Book Reason Why*, by the Rev. Nelson R. Boss (Morehouse-Gorham, 45 cts.) which has served as a text book on the subject for many years. For the church school there is also a new work book entitled *A Tour of the Prayer Book*, prepared by the Rev. Vernon McMaster (Morehouse-Gorham, 60 cts.). This work book provides a full year's material for class use by children and young people, enabling them to build their own story of the Book of Common Prayer.

Above all, this anniversary is a suitable occasion for every Churchman to resolve to own and use his own copy of the Prayer Book. The custom of taking one's own Prayer Book to Church is a good one, and there are Prayer Books available to fit a wide range of needs and pocketbooks.

Let's make this a real Prayer Book year throughout the Church. It will mean much for our unity and spiritual strengthening.

How We Got Our Prayer Book

By the Rt. Rev. Frank E. Wilson, S.T.D.

Bishop of Eau Claire

WHAT to do about the Prayer Book was a pressing question at the close of the Revolutionary war. During the colonial period the Church had, of course, used the English Prayer Book but after the colonies had secured their independence it was impossible to continue



TITLE PAGE

This title page appears in the Book of Common Prayer published by the New York Protestant Episcopal Press, 46 Lumber street, in the rear of City church, in 1835. Permission for publication was given July 10, 1819, by the Rt. Rev. Henry Hobart, Bishop of New York.

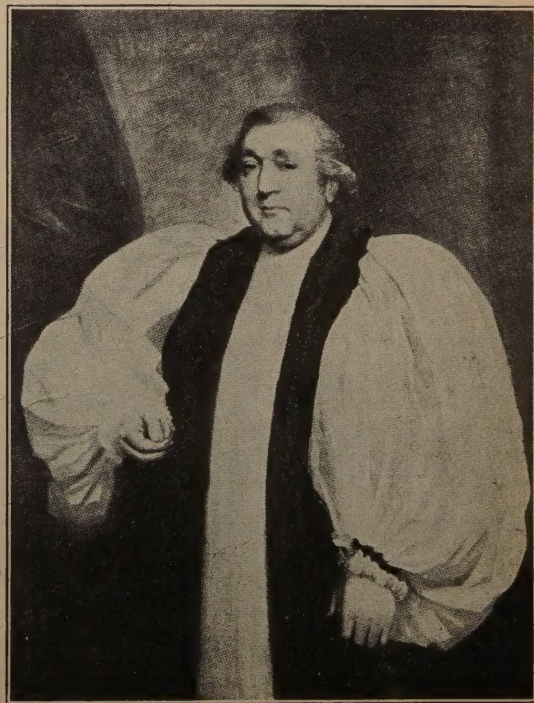
the Episcopal Church or several. It required no mean degree of statesmanship to work out a harmonious solution for the Church. In 1783 the Church in Connecticut selected Samuel Seabury to be its first Bishop and sent him abroad for consecration by Scottish bishops. Already it was clear that the Prayer Book would have to be Americanized and Seabury promised his consecrators that he would exert every effort to have the Scottish Prayer of Consecration in the Communion office incorporated into the American version. In August of 1785 a committee was appointed in Connecticut to prepare a revision of the Prayer Book independently of what might be going on in the other states.

Serious complications were in the air because the other states were moving on a different line. Under the leadership of the Rev. Dr. White of Philadelphia a preliminary convention of the whole Church was called to meet one month after the committee had been appointed in Connecticut. The Prayer Book question was introduced at that convention but the delegates from New England were in attendance and it looked as though a real conflict of purposes might result. Also, in the absence of Bishop Seabury, there was a vague feeling that the delegates might not be competent to make amend-

ments to the Prayer Book without the advice of the episcopal order. Only two things were done about it. Cautious approval was given to certain minor changes omitting prayers for the English sovereign and inserting prayers for the new American government; and more important changes were received and referred to a committee with instructions to print them for consideration at a later convention when full representation might be secured from all the states. At the same time it was voted to petition the Church of England for consecration of bishops for the American Church.

That was the origin of the Proposed Book, in which were incorporated the suggested changes from many quarters. A copy of it was sent to England with the petition for consecration. Then two things happened. Church people on this side objected strongly to many of the changes in the Proposed Book and the English bishops refused to consider the consecration of bishops for the American Church if the Prayer Book was to be so seriously emasculated. The amendments went far beyond the expectations of the convention and left the committee itself dissatisfied. The Church in some of the states flatly rejected it. Bishop Seabury came forth with a whole catalog of objections. The omission of the Nicene Creed and changes in the Baptismal office which affected the Church's doctrine on that sacrament were special points of attack.

The first full-fledged General Convention met in 1789 with a House of Bishops as well as a House of Deputies. Prayer Book revision was approached from a fresh beginning and in orderly procedure. The Proposed Book was quietly consigned to oblivion and it was carefully written into the preface of the new Book that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." The alterations were chiefly of a minor character. The Nicene Creed was retained but the Athanasian Creed was omitted. In the Apostles' Creed it was



BISHOP SEABURY

provided that the phrase, "He went into the place of departed spirits," might be substituted for "He descended into hell," the explanation being added that they meant the same thing. The Articles of Religion were entirely omitted and Family Prayers were introduced. A Form of Prayer and Thanksgiving was added for special use on Thanksgiving day. More important than any of these was the Prayer of Consecration in the Communion office which was taken over from the Scottish Book under the urging of Bishop Seabury. Its liturgical excellence as compared with the English office has never been questioned.

This is what was done 150 years ago this October. Some alterations were made at subsequent Conventions but the American Book has remained substantially the same for a century and a half. In 1792 the Ordinal was added, practically unchanged from the English form. In 1799 a special service was inserted for the consecration of a church. Three years later the Articles of Religion were brought in, to be removed later to the end of the Book as an appendix. In 1804 the office for the Institution of Ministers was added and the first American Prayer Book was complete. Since this Book marked the Episcopal Church not only in its outward forms of worship but in its doctrinal position, it was felt necessary to safeguard it from any possibility of hurried or ill-considered amendments. Therefore in 1811 a provision was written into the Constitution of the Church that no alterations or additions should be made except by affirmative action of two successive General Conventions. This has made further revision a long and cumbersome process but it has protected the Church from undue fluctuations in its teaching. In 1877 the Tables of Lessons were made an exception to this provision.

So stood the Prayer Book for half a century while the country was growing and Church life was rapidly expanding. Gradually the feeling spread that a greater degree of elasticity was needed and in 1853 the Rev. Dr. W. A. Muhlenberg sponsored a memorial asking for a list of modifications in this direction. The result was not very impressive, but the House of Bishops did deliver certain interpretations allowing for wider discretion in the use of the prescribed services. Nothing more was done until the country had settled down after the upheaval of the Civil war.

In 1880 the Rev. Dr. William R. Huntington introduced a resolution in General Convention for a committee to prepare a general revision "in the direction of liturgical enrichment and flexibility of use." The committee was appointed and pursued its work under his stimulating leadership over a period of 12 years, reporting to successive Conventions on the way. The revision was completed and approved in 1892, the Convention authorizing at the same time a Standard Book of Common Prayer by which every edition was to be checked for accuracy. The rubrics were thoroughly overhauled and clarified. The *Magnificat* and the *Nunc Dimittis* were introduced as new canticles for Evening Prayer. Additional versicles were inserted and new prayers for special occasions. A Penitential Office was added for use particularly on Ash Wednesday but at other times also. Quite a number of minor changes were included in accordance with the double purpose of "liturgical enrichment" and "flexibility of use."

When a book is devoutly handled by large numbers of people day after day, it is bound to be cherished by its users even in its minute details. However desirable alterations may be, they are sure to be accepted with reluctance. Add to this the fact that even the smallest change must be debated and approved by two Conventions sitting in two separate Houses and numbering a total of more than 500 debaters, and

it is obvious that no such work can ever be complete. The Book of 1892 served the Church well enough for the next 20 years but during that time American life was extraordinarily fluid and more and greater changes were in the air. Like everything else the Church must move onward. Thus a call for another effort came from a new generation and a commission for further revision was appointed in 1913. The same process was followed again, and this time over a long period of years.

The new and latest Book emerged from General Convention of 1928. The changes were numerous. New Tables of Lessons were authorized and many verbal corrections made in the Psalter. *Benedic Es* was added as a new canticle for Morning Prayer. An alternative prayer was included for the President of the United States and an alternative absolution for Evening Prayer. The Litany was somewhat remodelled and more prayers for special occasions were added. An abbreviated form of the Ten Commandments was made optional in the Communion office, new Prefaces were added for Holy Days, the Prayer for the Church (the Great Intercession) was amended, and the Prayer of Humble Access was moved to a better position. A number of new "propers" (Collects, Epistles and Gospels) were inserted and some long exhortations were shortened or removed. Three services for Holy Baptism were united in one. The Catechism was removed to the appendix and in place of it appeared the Offices of Instruction. A new form for the Burial of a Child was introduced and the Family Prayer section was considerably expanded.

Many other changes were suggested and still more have been offered since. Some day still another revision will be called for and the collective experience of the Church will be needed against that time. A Standing Liturgical Commission has been appointed to receive and assemble such suggestions. Meanwhile the Book of Common Prayer stands forth as the supreme expression of Christian worship in the English tongue—also as the official formulary of the doctrine taught by the American Episcopal Church.

A Prayer*

*in commemoration of the
150th Anniversary of the Adoption
of the Book of Common Prayer*

O GOD, by whose spirit the whole body of the Church is governed and sanctified, we give Thee hearty thanks that by Thy holy inspiration Thy Church hath from its foundation ordained rites and ceremonies, prayers and praises, for the glory of Thy name and the edification of Thy people.

More especially do we thank Thee that when, in the course of Divine Providence, these American states became independent, this Church was moved to set forth the Book of Common Prayer in a form consistent with the Constitution and laws of our country, yet in agreement with ancient usages and adapted to the spiritual needs of new times and occasions.

We beseech Thee to help us so to read, mark, learn, and inwardly digest Thy teaching as set forth in this Book, that Thy name may be glorified, Thy kingdom hastened, Thy Church increased, and Thy people strengthened in faith, courage, and devotion to Thee. All this we ask through Jesus Christ our Lord, to whom with Thee and the Holy Spirit be all honor and glory, world without end. *Amen.*

*Composed by the Committee of the House of Bishops and authorized by the Presiding Bishop.

The Next 150 Years

By the Very Rev. William Palmer Ladd, D.D.

Dean of the Berkeley Divinity School

WE MAY well be proud of the record our Book of Common Prayer has made in the last 150 years. In its very beginning it brought Seabury, the High Churchman, and White, the Low Churchman, together, and ever since then it has served as a bond of unity between all divisions of the Church. In some of its features, notably its Prayer of Consecration, it has given the lead to other branches of the Anglican communion. It has stimulated in American Roman Catholics the desire for a liturgy in the vernacular. It has had an enormous influence on the worship of all the Protestant denominations.

A consideration of the notable services the American Book of Common Prayer has rendered since its adoption on October 17, 1789, to all sections of the Christian Church may well make us hopeful of what it may accomplish in the next 150 years. What that may be no one can forecast. Everything depends on the Church, and for the moment on ourselves. Let anyone can hope. And it may not be amiss for an individual to try to forecast the lines along which he hopes the Church and the Prayer Book will move.

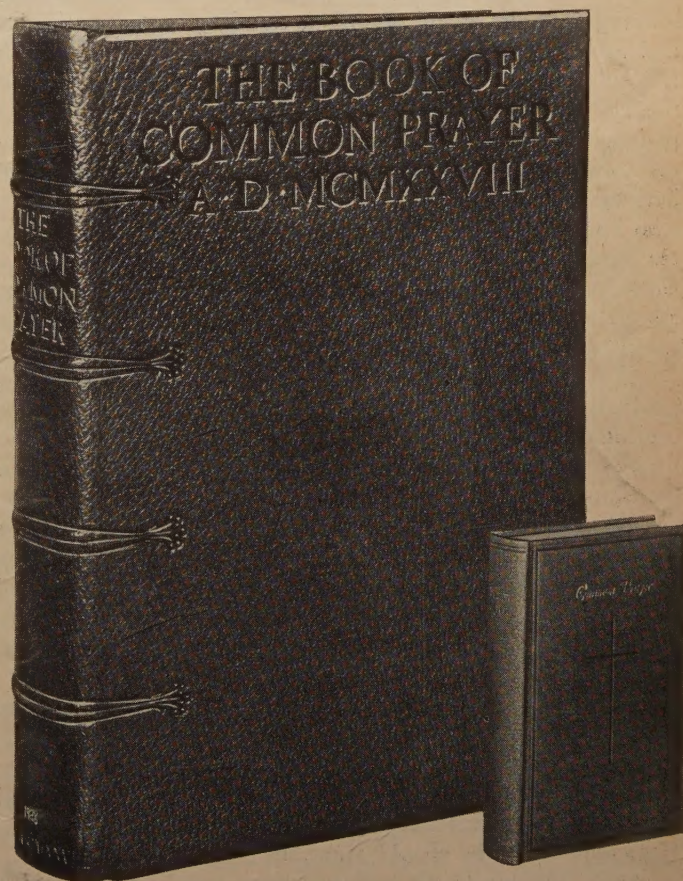
Any rational hope must rest on a careful scrutiny and analysis of the existing attitude toward worship in the Christian world. And to even the most superficial observer it must be evident that all the Churches are today being swept along in a great movement which may be described in general terms as a "liturgical movement." We have been accustomed to think of the Roman Church as immovable, but the title, "liturgical movement," belongs in a special sense to that Church. In the past 25 years a slow but very significant revolution has been taking place. Under the leadership of eminent liturgical scholars, notably the Benedictines of Maria Laach in Germany, there has come a new understanding of the whole historical development of the liturgy. It is now frankly admitted by many Roman scholars that not a few of the generally-accepted formulations of Eucharistic doctrine, such as those relating to the sacrifice of the Mass and the priesthood of the laity, are exaggerated statements which grew out of the bitter theological controversies of the 16th and 17th centuries, and which should be discarded or greatly modified today. There has been a growing recognition of the fact that many features of the present Mass are medieval accretions which exhibit the liturgical deterioration characteristic of the period out of which they came. There is a demand for a return to primitive standards, to the New Testament, and the Fathers, similar to that which our own Anglican divines attempted in the Reformation period. And the interesting thing is that this scientific, reasonable, liberal approach to liturgical problems has had no official discouragement—quite the contrary—and is slowly permeating the whole Christian body.

As to the Protestant groups, everyone is familiar with the fact that for many years they have been borrowing prayers from the Prayer Book, organizing surpliced choirs, building churches with altars, and decorating altars with crosses and candles. But the Protestant liturgical movement goes much deeper than that. For example, leading Presbyterian theologians both in Scotland and this country are teaching Eucharistic doctrine which cannot be described as other than essentially Catholic. The United Church of Canada has adopted a Prayer Book which approaches Catholic tradition far nearer

than anything that would have been possible in any Protestant denomination a generation ago. American Lutherans are exploring the fact that their services have been far too much colored by 18th century pietism, and are calling for a return to the orthodox standards of the earlier Lutheranism. Their Common Service Book, frankly indebted to our Prayer Book, has Catholic features which are lacking in our own book. These examples taken at random will suggest other developments which will have come under the notice of every reader.

In this situation our own Church, with an incomparable Prayer Book, and holding its generally-recognized mediating, reconciling, and strategic position, stands facing a great opportunity. We can enter intelligently and whole-heartedly into this liturgical movement. And in doing this we can not only enrich and deepen our own devotion, but we can make our Prayer Book a standard and ideal to which other Churches will turn for light and leading. I venture the following ten suggestions as to how we might perfect our Prayer Book. They deal only with the Holy Eucharist, but that is, of course, the heart of the whole liturgical problem.

(1) We must cut loose from the 16th century English political tradition which makes of every sentence of the Communion service a fixed, sacrosanct, inalterable entity, to depart from which is to break the law and to expose our congregations to heresy, schism, privy conspiracy, and re-



THE STANDARD PRAYER BOOK

Shown beside an ordinary "pew size" Prayer Book, to give an indication of its size, the standard Prayer Book is the master copy of the Book of Common Prayer. All other editions must correspond with it, line for line and page for page, according to a decision of General Convention. Custodian of the standard Prayer Book is the Rev. Dr. John W. Suter of Boston.

bellion. We will of course preserve and cherish Catholic tradition. But we must at the same time interpret rubrics liberally, and keep an open mind to revise, to enrich, to simplify, and to adapt the Communion service to the needs of our own day, remembering that such procedure is itself a part of the Catholic tradition. After all, as St. Thomas says, the purpose of sacraments is to help man in his spiritual life.

(2) We must keep the goal always in mind—which is to make the Holy Eucharist the chief service on every Sunday in every parish. We shall reach that goal most surely, I venture to think, not by returning to the Middle Ages and copying Roman methods, but by going forward, gradually, to a real parish Communion.

(3) The service should be made simpler and more intelligible. Even the Communion service of the first Prayer Book of Edward VI was easier for the plain man to follow than our own. The great Roman Catholic scholar, Edmund Bishop, describing the Roman rite of the fourth century, says it was "simple, practical, clear, brief." That is what ours ought to be if we are going to popularize the Eucharistic message and allow it to work for the greatest good to the greatest number.

(4) Repetitions should be eliminated, *e.g.* in the Prayer of Consecration. And shortening, *e.g.* by the omission of the Confession, Absolution, and Comfortable Words, should be allowed, something which could usually be done by a simple change in the rubrics from "shall" to "may."

(5) The calendar should be revised. Why keep a festival of St. Bartholomew, whose only claim is that his name appears in the New Testament list of apostles, and omit saints like St. Augustine and St. Francis who have a real message for our day?

(6) There should be a revised lectionary. Our present selection of Epistles and Gospels is to a large extent accidental and arbitrary. With the help of modern Biblical scholarship it would be easily possible to make a wiser selection. And if the Eucharist is not to be preceded by Matins (as the first revisers expected) there should be a provision for Old Testament lessons. The Roman Mass has a much better selection of Scripture readings than ours, but there are Roman scholars who have argued for radical omissions and additions in their traditional Sunday lectionary, which is similar to ours. For all Churchmen familiar with our present Epistles and Gospels any change would be, of course, a sacrifice of precious, sentimental associations. But the gain in the long run would be great.

(7) A place should be made for the psalms—introits, graduals, etc. And there might be some recognition of the traditional music of the Mass.

(8) The offering should be separated from the Prayer for the Church.

(9) Intercession has always been a great feature of the Eucharist. But our stately 16th century Prayer for the Church is so unsatisfactory that some of the unliturgically-minded clergy are actually shortening the service by leaving it out. Its phraseology is antiquated—*e.g.* "all Christian rulers" (*i.e.* kings), "punishment of wickedness and vice," "lively word," "comfort and succor;" and in general it lacks the simplicity and directness intercession should have. Furthermore, it omits all reference to city, state, and nation, to popular sovereignty, parish and family, foreign and domestic missions, peace, social justice, Christian education, and other matters for which congregations want, or should want, to pray.

(10) The long wait during Communion—which will become more burdensome if parish Communions increase—is one of the greatest drawbacks to Eucharistic devotion. The simple

(Continued on page 11)

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Renewal of Life Bestowed by Christ

19TH SUNDAY AFTER TRINITY

OCTOBER 15

IN THE *Collect* we pray that "Thy Holy Spirit may all things direct and rule our hearts. The *Epistle* explains in detail what this means. It sets out the contrast between "the old man" and "the new man"—between the way of living characteristic of pagan society and the very different standard of Christian living. In St. Paul's day the contrast between the two was very sharp: in our day it is as a rule less so, and it is likely that our own non-churchgoing neighbors are nice and good-living people. But there is still the difference between us and them, that we know, and they do not, that our life draws its strength from above. Now, as of old, Christians have to "learn Christ," and we have been "sealed by the Holy Spirit of God" in our Confirmation, and we are taught to forgive one another "because God for Christ's sake has forgiven us."

In the *Gospel* we have a picture of the saving activity of Christ, from whom the Church's whole life springs: He who then healed the paralyzed man comes now in His Sacrament to heal us. In this story the healing of the body is taken as a sign, which all can see, of the healing of the soul by the forgiveness of sins, which our eyes cannot see. The one is the outward sign of the other; and both are equally real. The Holy Sacrament is given to "preserve thy body and soul unto everlasting life."

The Gospel for the Healing of the Nations

ST. LUKE THE EVANGELIST

OCTOBER 18

GOD called Luke the physician to be an Evangelist and to labor for the healing of the soul. Here are the two sides of his vocation: medical, literary, missionary; in all these ways St. Luke's gifts are accepted by God and used to His glory. It is, however, with the missionary work that the scriptures for today are chiefly occupied.

The *Gospel* relates how our Lord sent forth missionaries two by two. "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." That which is asked of them is first and foremost the whole devotion of their lives. They have no money ("neither purse, nor scrip, nor shoes"), but they bring to men the word of the divine Peace.

In the *Epistle* we see the long-drawn-out labor of actual missionary work. St. Paul's own life-work is nearly finished; he has fought a good fight, and he is expecting soon to go home. But meanwhile there are plenty of anxieties about fellow-workers, some unfaithful, some busy elsewhere so that only one is with him: about an overcoat and some books and some papers: about a dangerous adversary. In the midst of this daily round we see St. Luke, physician, evangelist, and missionary, a laborer who is worthy of his hire.

BE NOT a complainer or explainer, but an attainer.

—Rev. William Porkess.

MIND unemployed is mind unenjoyed.

—Bovee.

World Peace and Its Price

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

IN TIME of peace prepare for war? That is a bad slogan.

In time of war prepare for peace! That I think is a good slogan, and I was glad to see that Anthony Eden emphasized the point in glowing words recently.

What is peace?—"Peace for our time," said Chamberlain, returning from Munich, but it turned out to be only an armed truce with feverish preparation for what was regarded as inevitable. An armed truce isn't peace. Gas masks—trenches—munition factories working day and night—diplomatic fencing for advantage, with behind the scenes desperate efforts to speed the manufacture of bombs, etc.—this is not peace.

Nor is it peace to sign treaties shot through and through with fear and vindictiveness and injustice. That is only sowing seeds for more war.

Peace is not the weak under the heel of the strong. Peace is not a stalemate between two strong nations fronted by the Maginot and Siegfried lines.

Peace is that genuine good will between nations when, as the Bible said, every man can sit secure under his own fig tree.

"Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears,
Peace is the power that comes to souls arriving
Up to the light where God Himself appears."

When Eden and Litvinoff went out, the cry is said to have been: "Now we are rid of the idealists and the realists for their day!" Well, they are having it—plenty of realistic fighting and more seas of blood yet to wash over the ruins of a boasted civilization. It is touch and go now between negotiation and such planetary catastrophe as we have never dreamed. What now will bring world peace? Now that Germany has crushed Poland, will there be peace? I think not! England and France crush Germany, will there be peace? I know there will not. If Germany wins out over the allies, will that not bring peace? We know it will not. Permanent peace can never come by way of armed force. It never has and never will.

Once we thought that science would and could bind the world together. That was the doctrine preached up and down by H. G. Wells in one brilliant book after another; now, a disappointed old man, he writes his latest book in bitter satire of disillusionment on the failure of *homo sapiens*, who instead of using science to bind the world together has used it to blow the world up. The airplane, which was going to unite the nations into a single community, is used primarily in crossing frontiers in the sky and raining death and destruction upon the terrified men and women and children beneath. The submarine was to bridge oceans by defying surface storms: it has turned out to be a human-directed monster shark of the seas. Radio was to spread abroad knowledge and light and brotherliness: it has become too often a sinister organ of internationalistic propaganda, a vendor of misinformation and lies. No, science won't do it. As a friend of mine wrote the other day, "Science is a neutral in the moral realm. It is at the service of evil as well as of the good—and all for a price."

We used to think that trade would bind the world together in peace. It ought to. Our fundamental need as human beings for food and drink and clothing, and trade supplies these. But instead the rivalry for raw materials and competition for trade privileges and industrial and agricultural pressures

for markets turn out to be prominent factors in creating war.

We even went out 20 years ago to save the world for democracy. Democracy—there was guarantee of peace, and war was going to guarantee its triumph. What happened? The rise of Fascism, of the totalitarian State in Italy, in Germany, in Spain, and in its own peculiar form in Japan, and in its Communistic form in Russia—while freedom of speech, freedom of religion, freedom of assembly have been throttled all the way from Genoa to Vladivostok, and we have witnessed mass movements of racial prejudice and religious intolerance, and cultural sabotage, and moral abandonment beyond the wildest imagination of our fathers to conceive.

Where then shall we turn for a way out? Is there no solution? Must we go on and on suffering the recurrent madness of war? Must the four horsemen of the Apocalypse every so often come whirling through the world, destroying everything fine that we manage to build up? There are some who would answer—"Yes! You can't change human nature. There will always be war as long as human beings are here!" Nonsense! If the theory of evolution applies to the human race, and I believe it does, human nature has been vastly changed in the last 600 generations—that takes us back to Cro-Magnon—or, to make it more impressive, in the last 1,500 generations—which brings us to that shaggy brutelike ancestor known as Neanderthal man. Human nature like any other form of nature changes as the environment changes. And there is such a thing, you know, as moral and spiritual environment.

YOU will expect me to give as an answer to my question, how shall we ever get peace: Try religion! Or you may expect me to go further and say the only hope is in the Christian religion. And when I say what you expect, then perhaps you are just waiting to pounce on me and say—Why, Christianity has utterly failed: and the Christian Church has failed. Look at Italy! Italy is Christian and Catholic, yet the Pope himself couldn't restrain Italy from invading Ethiopia. Look at Germany! Did Christianity avail there to stop Hitler and the recall of the ancient German pagan gods? Look at Britain and France! They are both Christian countries. Did Christianity have any control of Clemenceau and Lloyd George when the Treaty of Versailles was drawn?

My answer might well be that of G. K. Chesterton. "Christianity has not been tried and found wanting. Christianity has been found difficult and never tried." And I think G. K. was fundamentally right. Most of our so-called Christian nations are not made up of Christians who in their business and politics make Jesus Christ and His teachings count. He is treated even by most Christians as a beloved idealist, a visionary, an impractical dreamer. Whereas he was the world's greatest realist. "They that take the sword shall perish by the sword," He said. He saw clearly the temptation to take the kingdoms of the world by force and sternly said, "Get thee behind Me Satan!" He faced the central heart of all that begets war when He said, "Beware of covetousness." He reiterated the one necessary core of religion when He said, "Love the Lord your God with all your heart and soul and mind and strength and your neighbor as yourself. Upon these hang all the law and the prophets." And He was willing and determined to show men forever the way to eventual world peace, and

that was by suffering the crucifixion of Himself in the calm assurance that if He was thus lifted up He would draw men unto Himself, yes through Himself to each other. He paid the price of His plan and a good many of us are convinced that He and no other will still win a world to Himself and to the peace that will come when men and women who have tried everything else turn to God who is the Father of us all, and to His Son who has revealed to us the love of an infinitely righteous Father. Christ has not failed. Christ has been overlooked. Christ has been mocked. Christ has been treated as if He didn't count. Christ has not failed. His disciples have failed. You and I have failed. But His kingdom of righteousness and peace will come yet!

PROVIDED we are willing to pay the crucifixion price. And what is the price? Well, let me come to practical issues and ask a few blunt questions of you and me?

(1) We are Americans—one nation indivisible with 48 sovereign states living together in harmony and peace. How has that come about? By the surrender of sovereignty by each of the sovereign states—surrender to a federal government of sufficient sovereignty to guarantee security and peace to all. To be sure, we are in the main a homogeneous people, although the South and the North, the East and the West are culturally and economically vastly different regions. And the world is made up of heterogeneous groups of humans with vastly different racial and lingual traits and traditions. To surrender any of America's sovereignty to a world league or alliance would be a risky thing, a dangerous experiment—you remember how we reacted to the League of Nations—yet “success,” as Bergson says, “always lies on the other side of a risk.” I press the question: “And if there is ever to be genuine world peace how can it be accomplished unless each nation is willing to sacrifice some of her national pride and even some of her national sovereignty to a central control implemented with sufficient forces to police the world and to guarantee security to all?”

(2) We are average human beings. We like to clip coupons and take our dividends. Would we be willing for the sake of world peace honestly to face the facts and recognize that cupidity, covetousness, acquisitiveness, greed always threaten peace and always engender war? Right now in our own nation, I hear whispers of a phrase, so vicious, so untrue, so ghastly in its implications, that I shudder when I hear it. And that is the phrase—“War prosperity!” There is no such thing. “War prosperity!” Do you know what that means? It means blood money, money red with the fresh bright blood of another batch of Rupert Brookes and Alan Seegers. It means profiteering from ammunition and war supplies—“Death furnished here at a price!” And it means the cynicism of “What do we care about posterity? After us—the deluge.” Well, would you be willing to give up this false and immediate boom in business for the sake of world peace?

(3) And then there is our spread-eagle narrow, nationalistic, chauvinistic, pharisaical boasting of superiority and contempt for others. “Let them stew in their own juice,”—a good many thoughtless people say, “these Europeans and Asiatics! We Americans have no sympathy with their everlasting squabbles. What are they anyway to us, these Chinks and Japs—the Polacks and Dagoes and Sheenies and Heinies and Frogs. We are Americans and well free of all their messy politics!” Have you ever heard this kind of talk or shared in it? Mind you I am not saying that America ought to enter European politics, much less send our men over to join in their battles. But I am saying this: that if ever there is to be world peace, we as Americans must contribute to it by a sympathetic

understanding of other races and a modest acknowledgment of our great debt to all of them. Are you willing to sacrifice national pride?

ON ONE side of the scale I put world peace, and what shall I tilt the scale and bring it up? Whatever I put in must represent sacrifice—that is all that will match it, create it, insure it. Whatever I put in I must be willing today, tomorrow, every day to be willing to deny myself. Into that scale I throw—not my love of country, God forbid, but all nationalistic ambition for world domination or supremacy over others: and then all greed for money won out of the poverty and suffering of others and then all sneers and contempt for those who happen to belong to another race or to believe in another religion. In a word, if all of us come back to Bethlehem and take for our watch word—Peace on earth among men of good will—we shall be doing something. There is no Siegfried or Maginot line between us and Canada. Why? Because they are half-hearted Britons or we are half-hearted Americans? Not at all. Because we have mutual good will only to another. That does away with the burden of armaments, and fear, and gas masks and bombing planes, and all the infernal nonsense of war. And then go on to Calvary and at the Cross rededicate ourselves to one who died to show men how God loved them, and founded His Church upon the principle that within her borders there should be neither Greek nor Jew, barbarian or Scythian, bond nor free, but Christ should be in all. That is the democracy of universal good will.

While the war goes on, the Christian Church through the world is drawing together as never before. In 1941 a great World Council of all the Christian communions will be held here in America. Secularism, worldliness, godlessness have failed—have given us the new hell. “Peace I give unto you,” says Jesus, “My peace I give unto you. Not as the world giveth give I unto you: let not your hearts be troubled, neither let them be afraid!” The hope of the world is in the Master.



NOT TO SUCH A PERCH!

World, the Saviour of the World, the King of kings and of lords. Let His disciples rally to His standard.

"The Kingdoms of the world go by
In purple and in gold,
They rise they flourish and they die
And all their tale is told.
One Kingdom only is divine
Its banners triumph still
Its King—a Servant
And its sign—a gibbet on a hill!"

The Next 150 Years

(Continued from page 8)

ly is Communion in one kind. This need not involve any on or legislation. The laity can be encouraged to return their seats before the cup is administered. This leaves every- free to follow his own convictions. The Western aeaval Church made this important change in the 13th ery without any clamor or controversy. The same ought possible for us.

O CONCLUDE: The Holy Eucharist is essentially the "sacrament of unity," as great theologians like St. Augus- St. Thomas, and John Calvin have always taught. But ake it the sacrament of unity requires a faith sufficient beyond words and formulas, beyond national and ecclesi- al habits. Ours is the responsibility and the duty to make most of our Prayer Book Eucharist as a living, spiritual tion. Thus it would attract far-flung and unsuspected ties, and the next 150 years might witness its develop- into an increasingly effective instrument for the promo- of unity among all the Churches of our sadly divided and acted Christendom. May it not be the special vocation of Church to make that contribution to the fulfilment of our d's great Eucharistic petition "that they all may be one"?

STRENGTH of mind is exercise, not rest.

—Exchange.

THE BOOK OF COMMON PRAYER

WORDS, phrases, sentences sublime
Clothed with the dignity of time,
Born of our hunger and desire
To reach the warmth of Heaven's fire,
To grasp the God from whence we came,
To call upon that Holy Name!
The sum of all our joy and care
Lies in the Book of Common Prayer.

We find expression for our soul
In hallowed words that make us whole;
Shriving from sin, surcease from pain,
Hope to renew our lives again,
Forgiveness for the wrongs we do,
Strength to traverse the dark road through:
All that is holy, true, and fair
Is in this Book of Common Prayer.

So, as we, kneeling find release
From all our earthly cares, when peace
Breathes from our Prayer Book's Litany,
May we in deep humility
Yield up our very selves to Him
Who, 'mid the singing Seraphim,
Looks lovingly upon us where
We read our Book of Common Prayer!

HELEN D. MOORE.



CHURCH MUSIC

Rev. John W. Norris, Editor



Hymns and the Prayer Book

THE authorization of hymns as a part of public worship came simultaneously with the ratification of the first Book of Common Prayer 150 years ago. For in the back of that book, together with the whole book of Psalms in meter, were included 27 hymns. This action was to result in what Bishop White was later to speak of as a "remarkable change" as he witnessed the transition of the American Church from a psalm-singing to a hymn-singing body.

The credit for the inclusion of hymns in the first American Book goes to Dr. William Smith of Maryland. Dr. Smith had witnessed the influence of hymnody and music in the spread of the Wesleyan Methodist movement within his state and was insistent that the Episcopal Church should improve its worship along similar lines. When he was appointed to the committee which was ordered to draw up the Proposed Book he brought to the attention of Dr. William White a list of 51 hymns which he proposed to include in a supplement to the new book. When the Proposed Book proved a failure and the work of preparing the services of Public Worship was taken over largely by the bishops of the Church, the inclusion of hymns seems to have been an acceptable proposal. Bishop White, however, seized upon the opportunity to reduce the number of hymns from 51 to 27. The good Bishop had been a psalm-singer and did not consider the addition of hymns with much enthusiasm.

When the first book was published, these hymns, together with the whole book of Psalms in meter, were put under a separate title page. This had the effect of separating them from the Prayer Book proper, and this fact has made the re-vising of the hymnal a matter not surrounded with the difficulties attendant upon a Prayer Book revision.

Most of the hymns on Dr. Smith's list of 51 had been taken from the supplement to the new version, published by Tate and Brady and bound in the back of the Prayer Books of the Church of England. In reducing the number of hymns from this list, Bishop White retained many from this same source.

Successive generations of hymnal editors have not dealt kindly with these original 27 hymns. The hymnal published in 1885 dropped 13 of the original number. The book of 1892 reduced the number to 7, and the present book, authorized in 1916, has retained only the following six:

"While shepherds watched their flocks by night" (71)
"Come, Holy Spirit, heavenly dove" (200)
"My God, and is Thy table spread" (329)
"When all Thy mercies, O my God" (237)
"The spacious firmament" (252)
"The Lord my pastures shall prepare" (317)

The use of the hymn, "My God, and is Thy table spread," came about under rather curious circumstances. It was first published in 1755. According to one account, a dissenting printer was preparing a Prayer Book for the Church of England. Having some blank pages at the end he printed some hymns he felt would be acceptable, including this one. It was speedily adopted and came into popular usage. Within 30 years it had reached America and become a part of our hymnody.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

A Timely Book by a Great Journalist

A PURITAN IN BABYLON. The Story of Calvin Coolidge. By William Allen White. Macmillan. \$3.50.

CALVIN COOLIDGE, the 30th president of the United States, was an enigma during his lifetime, and, if one may judge from this entertaining volume, he still is. If America's reporter *par excellence* is unable to give the answer, what can the rest of us do?

It is not an unusual event for an American statesman to rise from humble ranks, although Coolidges may very properly be regarded as Puritan aristocrats. Not socially perhaps, but, as White puts it, because "they were decent, hardworking, prosperous people, proud to belong to the ruling class." Calvin Coolidge was never considered brilliant; he was not an orator; he was not a man of wealth, nor ambitious to be one; he was not a political leader in the sense that Murray Crane or Boies Penrose was, nor a great parliamentarian like Thaddeus Stevens. Nevertheless he rose steadily, step by step, from one post to another, until he became President of the United States, first by succession as vice-president, and then by popular election by an overwhelming majority, both electoral and popular.

Perhaps White has given an answer in concluding his account of the Boston police strike. After quoting the now historic words of Governor Coolidge to Samuel Gompers, "There is no right to strike against the public safety by anybody, anytime, anywhere," our author remarked that this embodied "the Coolidge instinct for succinct public appeal, an instinct whetted and sharpened by 16 distinct appearances on the ballot—all of which guided the Coolidge pen, whittled off every superfluous particle, preposition, objective, phrase, or conjunction and sent the arrow straight into the heart of the truth." This is but another way of saying that Coolidge was, in all things, the embodiment, the personification of economy. Although he received over 7,000 telegrams of approval for the courageous (or as White puts it, heroic) utterance, it was his acknowledgment to an Amherst classmate that was most characteristic. It was couched in 12 words. "Dear Newt: I am glad you liked what I did. I knew you would. Cal." In those four words, "I knew you would," as White points out, "were distilled much of the best that lay deep in Calvin Coolidge's life, the essence of a proper pride, a decent modesty, and the fragrance of a lifelong affection, whose evidence he had repressed."

Mr. White observes that Coolidge went through the boom period unsmirched. He took "American politics as it was, not perhaps as he would have like it. To his country he gave unstinted devotion."

Calvin Coolidge in our commentator's opinion "was democracy functioning at its best, although he somewhat cynically adds "which sometimes is its worst. . . . Being what he was, he was forced by the destiny of his own qualities, his own ideals, his high calling into the way he took."

CLINTON ROGERS WOODRUFF.

A Good Book on the Christian Faith

LIVING THE CHRISTIAN FAITH. By Edwin E. Aubrey. Macmillan. Pp. xi-118. \$1.50

THE professor of theology at Chicago divinity school has written a very good book. As one of America's Protestant theologians who has kept his head in recent movements of thought, he writes sensibly on liberalism versus continental theology; and he defends, in a genial but penetrating manner, the place of doctrine in religion while insisting on the importance of putting it in its proper place in Christian faith.

"The centrality of decision and commitment" is emphasized; you cannot treat Christianity as intellectual speculation or emotional stimulant, and hope to "get away with it." A finely discriminating chapter on "dilemmas of faith today" discusses the relation of faith and reason, natural and supernatural, individualism and collectivism, the nature of the Christian ethic, and other problems of our own time. Answers are given only by way of suggestion; yet almost invariably Dr. Aubrey comes out on what we venture to think is the right side.

His final chapter, on American theology, is very definitely the Protestant tradition, as of course we must expect. Nevertheless, it is good to discover what a balanced thinker like this author has to say on the possibility of creating an American as distinct from a continental or English theological system. The only objection one could make to the book (excepting by way of inevitable differences of opinion on minor and on occasional main points) is that the style tends to be rather rhetorical and once twice to verge on the purple passage. But who would dare throw that stone?

W. NORMAN PITTINGER.

The Life of Henry Luke Paget

HENRY LUKE PAGET: PORTRAIT AND FRAME. By Elma K. Paget with four illustrations. Longmans, Green. Pp. x-278. \$3.

A GOOD biography requires, on the one hand, a worthy subject; and on the other, a well-sketched background, a gift of narrative, and the power of characterization. These requirements are fulfilled in the person of Bishop Luke Paget and in the work of Elma, his wife and biographer.

Henry Luke Paget came of a distinguished family, with a father eminent in the medical world and a brother of brilliant intellect who likewise became a bishop. He himself is chiefly remembered for a goodness of character and friendliness of disposition that proved to be actually creative, for there is evidence to show that he left each parish and diocese in which he worked a peaceful and harmoniously working unit. His experiences varied. He served in town and country parishes and in the wide differing dioceses of Stepney and Cheshire. His first and deepest love was for East London, to which district he retired when, as an octogenarian he resigned his active ministry. Throughout the book there are many lovingly remembered anecdotes, but he is not treated as an isolated personality; in every case the historical framework is supplied and the subtitle of the volume is justified.

MOTHER MARY MAUDE, CSM.

A Story of Texas from 1865 to 1890

. . . AND TELL OF TIME. By Laura Krey. Houghton, Mifflin. \$2.75.

THE "time" of which Mrs. Krey tells is the period from 1865 to about 1890, and she "tells" of it as it affected the fortunes of a Texas black-land plantation. We first meet its owner's son, Gavin Darcy, trudging home despairingly after Lee's surrender to meet the changed conditions as best he may. The book centers in the two terrible years that followed, with a minute and carefully documented account of the woefully mismanaged "reconstruction." This was enough to break any man's spirit, but it brought an inevitable reaction; the Ku Klux Klan was the answer to the carpet-baggers, and by 1874 Texas had recovered her freedom once more.

Mrs. Krey, to be sure, makes no attempt to be impartial. Texan to her finger tips, she can see only good in her own people and only unmitigated evil in all their enemies. But her love for her state makes the past live again, and while she has not the knack that makes a story "go with the wind," she writes a narrative worth the reading. A sympathetic pen portrait of good Bishop Gregg is included.

E.

An Unusual Study of Victor Hugo

THE FORTUNES OF VICTOR HUGO IN ENGLAND. By Kenneth Ward Hooker. Columbia press. Pp. 333. \$2.72.

DR. HOOKER writes with considerable zest on the rise and fall of Hugo's repute in England as a thinker and poet. "Many readers today object that English judgments depended too much upon moral, rather than aesthetic considerations. Yet this very limitation of vision enabled the English critics to perceive truths which had remained imperceptible to the poet's compatriots." At times therefore this study, no less than its subject, "offers peculiar attractions to the student of international prejudice"; but the clear analysis and wide documentation do much to off-set the effect of the author's somewhat narrow point of view.

T. S. K. SCOTT-CRAIG.

NEWS OF THE CHURCH

Presiding Bishop to Broadcast Nov. 5th

"Our Present Duty" is Subject of Talk to be Delivered Over KMOX from St. Louis

NEW YORK—Our Present Duty is the title which the Presiding Bishop has selected for his address to the Church by radio on November 5th. The address will originate at St. Louis station KMOX at 10 A.M. EST, and is expected to deal with implications of present world conditions as well as conditions within the Church.

Bishop Tucker has designated Sunday, November 5th, as a Day of Dedication and the Department of Promotion of the National Council suggests the following addresses:

That Every Member canvassers meet as a group to hear the Presiding Bishop's address. Immediately afterward they will start work on the Canvass in many parishes; That church schools be provided with a teacher;

That the Woman's Auxiliary and other groups meet together to hear the broadcast; That individual parishioners be urged to advance notices, in church and through mail, to tune in; and

That all Churchmen and women be urged to send a postal card to the Presiding Bishop, telling him of hearing the address. "Demonstrate your loyalty to the Church and the Presiding Bishop and your desire to see the Church go forward," is the slogan.

The broadcast, at 10 A.M. EST, will be heard at 9 A.M. CST, and 8 A.M. MT; over the Columbia broadcasting system network. Efforts are under way to arrange a broadcast at 10 A.M. PST, for the benefit of the West coast.

Post-Amsterdam Meetings Urged for Young People

NEW YORK—Urging that young people of the Church shall study the reports of the Amsterdam youth conference, the National Council's division of College Work and Youth has suggested that parish and diocesan post-Amsterdam conferences could be planned to include a talk on what happened at Amsterdam by someone who attended the conference.

The post-Amsterdam conferences should also be planned to include, it has been urged, a presentation of the problem of Church unity or some other important phase of the Amsterdam conference; division of the group into smaller discussion groups to discuss either the talk just given or the seven topics which were discussed at Amsterdam; reports from the discussion groups; and a talk on What Can We as Young People Do to Carry Out the Purpose of Amsterdam?

October is Busy Month in Diocese of Pittsburgh

PITTSBURGH—Activities in the diocese of Pittsburgh just now center around plans for the observance of the 150th anniversary of the Prayer Book, but there is also a good deal of interest in the annual United Thank Offering service. October is a very busy month here.

The Prayer Book anniversary will be observed throughout the diocese with special emphasis, as a result of an appeal by Bishop Mann. The clergy have arranged many special services in parishes and missions.

Bishop Mann will be the preacher at a diocesan service in Trinity cathedral. The clergy of the diocese will march in solemn procession.

Dr. E. Randall is Made Suffragan of Chicago

Presiding Bishop and 16 Other Bishops Take Part in Service at Epiphany, Chicago

CHICAGO—In one of the most impressive services seen locally in many years, the Rev. Dr. Edwin J. Randall was consecrated Suffragan Bishop of the diocese of Chicago at the Church of the Epiphany on the feast day of St. Michael and All Angels, September 29th.

The colorful ceremonies were witnessed by a congregation which packed the church. Despite intermittent showers, the crowd stood outside to watch the great procession of bishops, clergy, choristers, acolytes, and others who took part in the service.

THE CONSECRATORS

Dr. Randall was consecrated by the Most Rev. Henry St. George Tucker, Presiding Bishop, assisted by Bishop Stewart and Bishop Ivins as co-consecrators, and 14 other bishops of the Church who had come to Chicago for the ceremonies. Close to 200 clergy were in the procession.

When Francis Aulbach, organist of the Church of the Epiphany, struck up the prelude "Piece Heroique," by Franck, the procession began forming outside the adjacent parish house, and a short time later moved toward the church as the organist swung into the stirring music of Wesley's "The Church's One Foundation."

THE PROCESSION

Slowly the procession moved on its way, headed by a crucifer and torch-bearers. Following came the choir, the vestry and finance committee of the Church of the Epiphany, lay members of the cathedral chapter, the diocesan council, the Bishop and trustees of the diocese, the standing committee, and officers of the diocese.

In the second section were seminarians, deaconesses, diocesan clergy, seminary faculty, rural deans, archdeacons, and the visiting clergy.

THE SUFFRAGAN BISHOP-ELECT

Forming the third section behind the Rev. Dr. Harold Holt, chairman of the committee on arrangements, came the masters of ceremony, visiting bishops, the readers of testimonials, the deputy registrar, the assistant deputy registrar, the attending presbyters, the Suffragan Bishop-elect, the presenting bishops, the Litanist, the Epistoler, and Gospeler, the co-consecrators, the chaplain of the Presiding Bishop, and finally, the Presiding Bishop.

After those in the procession had taken their places, the Presiding Bishop began the Communion service. After the Kyrie, Collects, Epistle, Gospel, and the Nicene Creed, choir and congregation joined in



AT CONSECRATION OF BISHOP RANDALL

Suffragan Bishop Randall of Chicago was consecrated in the Church of the Epiphany, Chicago, on September 29th. Standing to the right of Bishop Randall are Bishop Stewart of Chicago, the Presiding Bishop, and Bishop Ivins of Milwaukee. (Bowman Photo.)

the singing of "Where Cross the Crowded Ways of Life."

BISHOP RANDALL PRAISED

In the sermon that followed, Bishop Stewart praised Bishop Randall's long service to the diocese and spoke of the wide experience in diocesan affairs the new Suffragan brought with him to his new office.

"You have through your life and ministry been distinguished by your patient, conscientious, undeviating, unremitting constancy in the faith, work, and worship of the Church," Bishop Stewart said.

After another hymn, Bishop Wilson of Eau Claire and Bishop McElwain of Minnesota stepped forward and presented Dr. Randall to the Presiding Bishop for consecration. The certificate of consents was read by the Rev. Dr. Dudley S. Stark, rector of St. Chrysostom's church; the certificate of election by the Rev. Walter C. Bihler, secretary of the convention; the consents of the standing committees by Stewart A. Cushman, secretary of the standing committee of the diocese, and the consents of the bishops of the Church by Bishop Gray of Northern Indiana.

LAYING ON OF HANDS

After the Presiding Bishop had invested the Bishop-elect with his episcopal robes, the *Veni, Creator Spiritus* was sung over him as a prelude to the historic laying on of hands by the Presiding Bishop and other bishops present.

In addition to the Presiding Bishop and the co-consecrators, other Bishops in attendance were: Davenport of Easton; Wilson of Eau Claire; McElwain of Minnesota; Keeler, Coadjutor of Minnesota; Ziegler of Wyoming; Rowe of Alaska; Budlong of Connecticut; Gray of Northern Indiana; Sturtevant of Fond du Lac; Whittemore of Western Michigan; Essex of Quincy; White of Springfield; Kirchhoffer of Indianapolis; and Creighton of Michigan.

Serving with Dr. Holt on the committee on arrangements as masters of ceremony were: the Rev. Messrs. Donald W. Blackwell, Francis J. Foley, Arthur E. Johnstone, and Arthur R. Willis. Clyde M. Joice of St. Luke's, Evanston, was chairman of ushers.

Rochester and WNY Women Mark 50th Anniversary of UTO in Service of Church

BUFFALO—The 50th anniversary of the founding of the United Thank Offering was celebrated jointly by women of the dioceses of Western New York and Rochester on October 3d. The observance was at the Church of the Holy Communion, Buffalo, where stands the altar on which the first UTO was presented October 3, 1889, in the Church of the Holy Communion, New York.

The altar and Communion rail were presented by the New York parish to the Buffalo church in 1915, when the Buffalo church was built. The altar is believed to be one of the oldest in the United States. It bears a tablet inscribed:

"On this Altar in the Church of the Holy Communion, New York City, was presented the first United Thank Offering of the women of the Church, October 3, 1889. The women presenting it received Holy Communion kneeling at this rail. This tablet given at the Presentation Service, Whitsunday, June 3, 1933 by the Woman's Auxiliary, Diocese of Western New York."

Theme of Mission Study for 1939-40 is Announced

NEW YORK—"Christ and the World Community—at Home and Abroad" was announced here as the 1939-40 theme for mission study, by the Department of Christian Education of the National Council. Courses have been prepared, through the Missionary Education Movement, for use with children, young people, and adults.

"Christians Everywhere" was announced as the study theme for the children's Lenten study in church schools.

Clergy and Youths Come Together for Institute

NORTH ANDOVER, MASS.—The Brooks institute, a conference of college students, young business men, and older preparatory school boys, met from September 8th to 12th at Brooks school in North Andover to examine the bases of Christianity from an intelligent, objective, and reverent point of view.

Prof. Richard Niebuhr of the Yale divinity school, the principal lecturer, gave a series of talks on The Forgiveness of Sins as a fundamental phase of Christian practice and life. Smaller classes considered such subjects as The Prophets, under the guidance of the Rev. A. Grant Noble, Williams college; St. Paul's Letters, under the Rev. Frederick Kellogg, Harvard university; Prayer, Its Meaning and Practice, under the Rev. John Crocker, Princeton university; and Fundamental Laws of Living, under the Rev. C. Leslie Glenn, Christ church, Cambridge.

The idea of holding such an institute was developed at the conference of the ministry at St. Paul's school, Concord, N. H., in 1936, with the realization of a need for clarification and strengthening of the average student's acquaintance with matters of the Church. Having first met in 1938, the institute showed a marked growth in attendance and interest this year, and proved itself to be of great value to the many types of students who have attended.

One student wrote afterward:

"I really believe this year's institute was just about what it ought to be. I know it has helped me immeasurably, and I am looking forward with great eagerness to next year's meeting."

There were about 40 men present, almost double the number of the last year's attendance. Representatives from Williams, Amherst, Bowdoin, Princeton, and Harvard made up the college contingent. Also, there were boys from Pomfret, Taft, Brooks, and several other schools.

To Resume Weekly Broadcasts

NEW YORK—Religion in the News, a weekly radio broadcast was resumed, beginning October 7th, Saturday, at 6:30 to 6:45 P.M., EST, over WEF of the Red network of the National broadcasting company, according to Walter W. Van Kirk, who delivers the broadcasts.

Church Authorities Prepare for Danger

Place Ecclesiastical Treasures
Safe Keeping; Try to Make
Canterbury Safe From Bombs

Passed by British Censors

LONDON—In Great Britain the Church authorities are making their emergency wartime arrangements with speed and thoroughness comparable to putting into operation of government regulations.

The possibility of enemy air raids makes London as vulnerable as Paris. With sandbags blocking the windows of city offices and the former quarters of business men turned into barracks, with all save the dimmest lights extinguished in the streets at night, and with nearly every citizen equipped with a gas mask, an observer might imagine the capital of the British empire in much the same perilous plight as Warsaw, with Nazi troops encamped on the heights of Hampstead.

The nightly blackouts are making the holding of Evensong at the usual hour impossible in most churches. Generally the service is held in the afternoon instead.

Church treasures are rapidly being placed in safe-keeping. The priceless glass in the Five Sisters window of York Minster has already been removed. The floor of the choir in Canterbury cathedral is being covered with earth to a depth of nearly five feet, as an additional protection for the crypt, where the cathedral treasures are stored.

BISHOPS ISSUE PASTORALS

Nearly all the diocesan bishops have issued pastoral letters or directions to their clergy, based on the regulations formulated to them by the Archbishops of Canterbury and York, who in turn have acted in accordance with the wide powers granted them during a war period under an anticipatory measure passed at the last meeting of the Church Assembly.

For the period of the war, the Bishop of Lincoln has given permission to any priest in the city of Lincoln to reserve the Blessed Sacrament if he so desires, and the Bishop himself has undertaken to facilitate the legal process involved in securing a tabernacle. The Blessed Sacrament is now reserved in Lincoln cathedral, and is available to any priest.

The question of members of the clergy joining the armed forces as combatants has already arisen. The Bishop of Lincoln stated that he has received one or two requests from clergymen to take part in the course, and that he absolutely forbids it.

"The special, and indeed unique, contribution which the clergy can make at this time in the national need is a spiritual one," wrote, "and our special vocation to minister to spiritual needs is officially recognized."

In spite of the Bishop's expressed wish one young assistant curate in the diocese has already joined the army as a combatant because he feels it his duty to fight German aggression.

Complete Directory of Social Agencies

Department of Social Relations
W. Mich. Announces Unique
Planning for Use of Rectors

GRAND RAPIDS, MICH.—The completion of a comprehensive directory of all social service agencies, both public and private, within the diocese of Eastern Michigan, the only known comprehensive social agency directory of the diocese, announced September 25th at the meeting of the diocesan department of human social relations, held at Grace Episcopal parish house.

The directory, arranged by counties, was prepared by the department's committee on social resources, of which George Drent of Muskegon is chairman. It is expected that it will prove of great aid to rectors in parochial social service committees. The directory will be made available to each clergyman or other person or group interested in a complete agency directory for the county in which the person or group operates in the plan.

OPPOSE EMBARGO REPEAL

The diocesan department passed a resolution opposing repeal of the present embargo provisions of the neutrality law, the Rev. Dr. H. Ralph Higgins, rector of St. Paul's church here and chairman of the department said. The resolution climaxed a long consideration of United States foreign policy during the last 20 years.

A discussion preceding the passage of the department's resolution revealed that the consensus of opinion was that while repeal of the arms embargo would not in itself limit the United States to involvement in war, repeal would put this country unequivocally and officially on the side of the Allies and would represent a dangerous step in the direction of ultimate involvement.

PREVIOUS PLEAS RECALLED

It was recalled that previous pleas to neutralize our neutrality laws to favor democracies or to penalize aggressors—notably the cases of the Spanish civil war and the Japanese invasion of China—were turned down by the present administration. It further appeared that members of the diocesan department were aware of the need to retain the arms embargo and at the same time to do nothing about protecting the shipment of other war necessities would be relatively futile.

The opinion was general among department members that the crux of the question to whether the United States would get out of this war was economic; if the nation succeeded in disengaging the operation of its industrial system from the forces of the European war machine the chances of our involvement would be small, if—directly or indirectly—our domestic prosperity becomes vitally related to success of either side in the European conflict the chances of our ultimate involvement would be large.

Son of Bishop of Dornakal Finds Indian Wardrobe Not Warm Enough for America

ITHACA, N. Y.—A wardrobe suitable for winter in India is not at all suitable for winter in the western part of New York state, as Henry Azariah, son of the Bishop of Dornakal, has recently learned. But he will soon have the American overcoat he needs, according to National Council headquarters.

At the recent conference of clergy and laymen in the diocese of Rochester, someone whispered to Bishop Reinheimer of Rochester that Mr. Azariah seemed to be getting pretty cold. Mr. Azariah is in this country studying at Cornell agricultural school in Ithaca. Ithaca is in the diocese of Central New York.

After the Bishop had repeated the story to the conferees they voted that the offering at the Corporate Communion should be designated to go for an overcoat and other winter clothing for Mr. Azariah. Shortly after the conference, National Council got the check, and it was passed on immediately.

Order of St. Anne Elects Mothers

BOSTON—Sister Miriam, OSA, was elected mother of the convent at Arlington Heights, at a recent chapter of the convent of the Order of St. Anne, and at another chapter Sister Rose Anne, OSA, was elected mother of the houses in Temple street here and Craigie street, Cambridge.

Suffragan Bishop of Haiti Visits Plain of Leogane

LEOGANE, HAITI—Suffragan Bishop Burton of Haiti recently made his first visit to Mitton in the plain of Leogane, about 90 kilometers from Port au Prince. To reach the place the Bishop had to travel part of the distance on horseback. He was accompanied by 60 persons, all members of the Church.

Immediately he arrived the Bishop confirmed 17 persons presented by the Rev. J. Derice Abellard, missionary in charge. The Bishop has recently confirmed natives in Leogane town and at Deslande. The latter town is about eight kilometers from here. A few days later the Bishop went to Chateau-Gaillard, on the top of the mountain, to confirm 30 persons.



BISHOP BURTON IN HAITI

Bishop Burton is shown here congratulating a group of newly confirmed Churchmen. In the background are the hills of Haiti, rising from the plain of Leogane.

Deny That Niemoeller Has Asked for Naval Command

BERLIN—The story, recently circulated in the United States press, that the Rev. Martin Niemoeller, Confessional Church pastor of Dahlem, and prisoner in a Nazi concentration camp since March, 1938, has asked to be given command of a German submarine is being denied here. It is pointed out that Pastor Niemoeller has been out of touch with the German navy since the World war and is thus hardly a fit candidate for such a command.

The Price of Leadership

By J. MIDDLETON MURRY

Mr. Murry's new book is an earnest discussion of the weaknesses of Western democracy. Here are analyses of our educational philosophy, of our political leadership and of the relationship between church and state. We believe it should be read by all who are concerned over the future of democracy as we know it. \$2.00

Preaching the Gospel

By HOWARD CHANDLER ROBBINS

Henry Sloan Coffin writes: "Dr. Robbins shows ministers how to teach the Gospel of Christ in its wholeness by linking it with the seasons of the Christian year. He has rare skill in combining the historic method with practical current needs and in linking the message which Jesus Himself preached and embodied . . . A mine of suggestion for preachers eager to give their people the Gospel in its pureness and entirety." \$1.50

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Three Churchwomen Killed in Accident

Fourth is Seriously Injured as
Car Taking Them to Conference
Plunges Over Steep Bank

LITTLE ROCK, ARK.—Three women, members of the Trinity cathedral parish here, were instantly killed, and a fourth, a member of St. Andrew's parish, Marianna, was seriously injured in an automobile accident as they were on their way to attend the fall conference recently held here under the auspices of the diocesan field department.

The car in which they were riding was coming down a steep hill on Petit Jean mountain, near Morellton. The car got out of control and plunged over a steep bank. It is believed that brakes on the car locked, making it impossible for the driver to negotiate the curve at the foot of the hill.

Mrs. J. Gilbert Leigh, Mrs. T. E. Wood, and Mrs. R. W. Newell, all of Little Rock, were killed; and Mrs. W. P. Harris of Marianna was injured, it is believed fatally.

The tragic accident kept both Dean John Williamson of the cathedral and the Rev. Dr. W. Postell Witsell from attending the clergy section of the conference and took Bishop Mitchell away on the second day.

German Bishops Unable to Comment on European War

LONDON (RNS)—The German government's ban on political statements by Church leaders has prevented comments from such leaders on the war situation, it was learned here.

According to the *Catholic Herald*, some of the German Catholic bishops have addressed pastoral letters to their flocks on the subject of the war, but in none of the reports which have so far reached this country have the bishops made any expression of opinion on the justice or injustice of the German recourse to arms against Poland, or the Allies' declaration of war against Germany.

Missionary Teacher Swims Half an Hour Without Life Belt Before Rescue Comes

NEW YORK—Thrown into the oil-covered water when the life boat she was entering from the sinking *Athenia* lurched, Miss Bernice Jansen, Episcopal missionary teacher of Sendai, Japan, was rescued after a half hour's swimming without a life belt, spent two weeks in a hospital at Galway, Ireland, and arrived in New York September 27th on the USS *Orizaba*.

[Miss Jansen is supervisor of a number of Episcopal Church kindergartens in Japan. Her rescue was first reported in THE LIVING CHURCH for September 20th, but details were not available until this week.]

"I was in the dining room when the ship was struck," Miss Jansen said. "It was a terrific impact, and seemed to come from directly under us. Everything flew straight up in the air. The lights went out and stewards, striking matches, ordered us to our boat stations. Mine was on the upper deck, and there was difficulty in finding the staircases and getting up, but I managed it finally.

"I tried to get to my cabin, but could not, so had no life preserver. It was better when we reached the deck, as it was dusk, and later there was a full, bright moon.

"There was trouble getting the lifeboats launched, and they were overcrowded. The people waited quite calmly. I was just ready to step into the boat, when it lurched and I was thrown into the water, striking my head on the debris which was all around the ship.

"Swimming in oil was a new experience. I looked like an African savage when I was taken out of the water, and when I was finally placed on a freighter bound for Galway, it required a bath in benzine and scrubbing with machine soap to get me anywhere near clean. They cut my hair and took eight stitches in my head."

Plan for 25th Anniversary

WILMINGTON, N. C.—The committee, appointed to make arrangements for the celebration of the 25th anniversary of the consecration of the Rt. Rev. Dr. Thomas C. Darst, Bishop of East Carolina, is made up of the Rev. Stephen Gardner, the Rev. C. A. Ashby, and Robert Strange. The celebration will take place at the time of the annual convention, which will meet at St. James' church here on January 24, 1940.

Christian Duty in Crisis is Stress

Bishop Manning's Sermon, Placed
up by N. Y. Papers, Asks
Judgment of Nations, Events

NEW YORK—More than 1,000 people assembled in the Cathedral of John the Divine here on Sunday morning, October 1st, to hear Bishop Manning's sermon on Our Duty as Christians and Americans in this World Crisis. Bishop preached the sermon in response to a demand for his convictions on the situation.

Seldom has a sermon made such an impression in this city. The New York Herald Tribune on Monday morning featured it on the front page with large headlines and, in the body of the paper, quoted the whole of it. The Times gave almost as much attention and space to the sermon. Reliable reports declare that people over the city were discussing the Bishop's words throughout the remainder of Sunday and on Monday morning.

Bishop Manning said in part:

"During this past week I have received a great number of letters and messages on this subject, and I feel that I must speak this morning on our duty both as Christians and as Americans in this world crisis. There are some who hold that the ministers of the Church should have nothing to say on these issues.

"I do not agree with them. It is true that whatever the ministers of the Church say in such a crisis must be said with the greatest sense of responsibility; it is true that the matter should not be brought too often to our pulpits; it is true that there should be discussion in our pulpits of the more political questions involved. But it would be strange indeed if the ministers of the Church should be silent in the face of such supreme and spiritual issues as this crisis brings to

HATE AND ABHOR WAR

"As Christians and as Americans we hate and abhor war. We know, all of us, that in this world there would be no war in it. We know that war is always the result of sin in the lives of men. But we know also that there are situations in which it is not only justifiable but our bounden duty to use force for the repression of crime and for the restraint of the wrong-doer.

"I have great respect for our extreme pacifist brethren, but I cannot agree with their reasoning, either intellectually or morally. We all want peace, but right is more important than peace. Peace can only come as the fruit of righteousness. The Christian religion stands not for peace at any price but for righteousness at any cost. It is significant that earnest, life-long pacifists like Thoreau, Mann and Lord Robert Cecil have found themselves compelled to revise their judgment in the face of this present world situation.

"But we know that war brings terrible consequences to all who are engaged in it, to the victors as well as to the vanquished. And we realize the great danger to liberty and to democratic institutions which war inevitably brings. No sane American and certainly no Christian can wish to see our country forced to take part in this war any war."

How to Solve the Money Problem

by Bishop Stewart

THIS discussion of tithing, by the Rt. Rev. Dr. George Craig Stewart, Chicago diocesan, is certainly just what rectors have been looking for. Two days after it appeared in THE LIVING CHURCH of September 27th we had received orders for 2,000 reprints. Such a demand encouraged us to reprint the article in great quantity, and we are consequently now able to offer the reprints at the remarkably low price of \$1.00 a hundred, plus postage.

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Miller Speaks on Social Security

mission for Layworkers Must be
made, He Tells Provincial Synod
Colorado Springs, Colo.

COLORADO SPRINGS, COLO.—"The time
has arrived when the Church lead-
ers should assume leadership in a
movement to bring the layworkers of the
Church under the provisions of the na-
tional social security act," Dr. Spencer
Miller, Jr., industrial consultant in the
Department of Christian Social Relations
of the National Council, declared in an
address to the 17th synod of the province
of the Northwest at Grace church here
September 27th.

It is a time when the forces of anti-Christ
in the world appear to be in the ascendant,"
Miller said, "and some even assert that
the world has arrived at a post-Christian period
of civilization, it is fitting that leaders of the
Christian community should be examining
the area of social relationship to deter-
mine whether they are permeated with the
spirit of Christ.
It will not suffice to proclaim the validity
of the Christian ethic for the country and
its application in the human relation-
ship where Christians can exercise some
influence.

TEST FOR CHRISTIAN COMMUNITY

The field of social security provides such
a test for the Christian community. Today
the majority of our Church are provided with
the most ample pension system in our coun-
try. The lay employees of the Church who
number the clergy three to one, have no
protection save in one or two isolated cases.
When Congress sought to bring religious
institutions under the social security act, many
Church leaders opposed the inclusion.

Congress promptly excluded religious in-
stitutions, together with educational and
charitable bodies. But this action meant that
employees were denied any protection
under the law. Even today no adequate pro-
tection is made for lay employees of our
Church or of any other Church.

To insist that there is no contract of
employment for a clergyman and that therefore
the contract does not apply is logical," Dr. Miller
said. "But for the clergy to do nothing for
lay employees is such an example of a lack of
Christian concern that I think it is wholly
inadmissible."

Samuel Tyler of Rome Accepts Call to Christ Church, Cambridge

CAMBRIDGE, MASS.—The Rev. Dr. Sam-
uel Tyler, for five years the rector of St.
Peter's church in Rome, has accepted a call
to be assistant minister in Christ church,
Cambridge. He will begin his new duties
November 1st, after his successor, the
Rev. Appleton Grannis, arrives in Rome.
Dr. Tyler graduated from Yale and the
Episcopal theological school in Cambridge.
He holds an honorary Doctorate in Divin-
ity from Virginia theological seminary. He
has his ministry at St. George's church,
New York, as one of Dr. Rainsford's
assistants.

Church Buys Back Its Mortgage From State Banking Department

WASHINGTON, PA.—Trinity church
here, having weathered the depression, has
purchased its property from the state bank-
ing department. Five years ago the state
took over the property in satisfaction of
the mortgage.

The congregation, with the aid of the
diocese and by means of a special campaign,
raised sufficient money in three months to
redeem the property.

New Harrisburg Registrar

HARRISBURG, PA.—The Rev. F. Wil-
liam Lickfield, rector of St. Paul's church,
Philipsburg, has been elected registrar of
the diocese of Harrisburg. He will fill the
vacancy occasioned by the removal from
the diocese of the Rev. Samuel H. Sayre.

Trinity Parish, Oshkosh, Wis., Combines Ideas to Get Program of Education

OSHKOSH, WIS.—A modification of the
principle of Catholic Action, plus the idea
behind the Forward Movement Commis-
sion's course on Call in Your Laity, has
resulted in a complete educational program
for the coming season at Trinity church
here.

The general theme of the program is
Church action, and an application of the
theme is made each month—in sermons,
church school lessons, informal talks to
groups, group discussions, and editorials
in the *Church News*.

In order to focalize each month's em-
phasis the people of the parish are being
asked to pledge the Wednesday night near-
est the middle of each month as Church
night.



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Recall Persecution in Old New England

150th Anniversary of Prayer Book
is Reminder of Treatment Once
Accorded Episcopal Clergy

NEW YORK—Days when the Church in New England underwent severe persecution and when at least one of her clergy was dragged from his pulpit and roundly beaten because of his determination to carry on in the face of strong opposition are being recalled now in connection with the 150th anniversary of the adoption of the American Book of Common Prayer.

A figure which will always remain prominent in the records of the early days of the Episcopal Church in the United States is that of Samuel Seabury. One of the two bishops who formed the first House of Bishops, he played a prominent part in the fashioning of the Book of Common Prayer 150 years ago.

SHRINE OF THE CHURCH

Back of his consecration in Scotland as the first Bishop of the Church in America is a fascinating story. It centers in Glebe House, at Woodbury, Conn. Glebe House is one of the most precious shrines of the Church in America. For here, on March 25, 1783—six years before the Prayer Book was adopted—10 clergy of the Church in Connecticut met and elected Samuel Seabury as the first American bishop.

Exciting and troublesome days those were for anyone who adhered to the Church of England, especially anyone living in Connecticut. The Congregational Church was "established" there. All residents had to pay taxes for its support. All must conform to it, willy nilly.

RELIGIOUS PERSECUTIONS

The very people who had fled from England to worship God in their own way steadily, ungraciously refused to grant the same right to others. And they especially disliked the Church of England with its formalities, its white surplices, and its lordly bishops and all the rest.

Then certain things happened. One was the amazing conversion to "episcopacy" of seven Congregational ministers. Among them was Timothy Cutler, rector (he would now be called president) of Yale college. That was in 1722. Thereafter Cutler was "excused" from further services as head of the young educational institution.

This relatively large defection was a severe blow to Congregationalism. By the same token, and ironically, it lifted the Church of England into higher favor.

Another significant occurrence was the Great Awakening of 1740-42. This was an emotional religious revival that rocked Congregationalism to its foundations. It arrayed parties in the Congregational Church against each other and it attracted hopeful attention to the less distraught Episcopal Church. To avoid the fanatical

German Churches Ordered to Stay Open for Prayer

AMSTERDAM, HOLLAND (RNS)—Protestant churches in Germany have been ordered to remain open from 8 A.M. to sundown every day in order that church people may join in silent prayer. The order was issued by the council of the German Evangelical Church.

Short services celebrating the Lord's Supper are held every evening just before closing time.

The only churches to be excepted from the ruling are those located far away from air raid shelters. Sunday services are also prohibited in these churches.

extremes that marked the awakening many took refuge there.

CONNECTICUT PARISHES FORMED

It was during these troubled days that a number of Connecticut Episcopal parishes were formed. Woodbury was one. It came in 1771 as the first resident rector was the Rev. John Rutgers Marshall. The Revolution was brewing. Feeling ran high. When war actually broke, it knew no bounds. More than once Mr. Marshall was dragged from his pulpit and roundly beaten and left in the street to care for his battered self.

Many, within and without the Church, believed it as good as dead in those days. But the clergy of Connecticut did not believe so. Despite indifference abroad, they clearly defined objections at home, and they boldly held a meeting of the Connecticut clergy at his rectory, the Glebe House in Woodbury. That was on March 25, 1783.

Mystery surrounds the gathering. There was no mystery about the result: the election of the primary American Bishop. Jeremiah Leaming was first chosen. Age and infirmity prevented his crossing the ocean for consecration. Samuel Seabury was next and he accepted.

Seabury was Connecticut born; his father had turned from Congregationalism and in 1732 had gone to England for ordination. The story of Bishop Seabury's long wait for consecration in England and his final success in Scotland is well known.

MUCH OF GLEBE HOUSE INTACT

Glebe House, where he was elected, is an old colonial structure. Architects are working to return the original house to the latter part of the seventeenth century. Much of the original paneling is intact. In a closet under the stairway is a sliding panel through which John Marshall used to slip into the cellar when prying Whigs into submission.

In 1925, the house, then in bad repair, was taken over by a group of interested Churchmen who formed the Seabury Society for the Preservation of the Glebe House. Bishop Budlong of Connecticut is president of the society; the Rev. William A. Beardsley, vice president; the Rev. Dr. Clinton H. Brewer, secretary; Miss Mary Curtin Taylor, treasurer. The house has been fully restored and is open to the public daily.

H. A. McNulty, Recently Arrived From China, Tells News of Conditions in Occupied Areas There

Rev. Henry A. McNulty, who re-arrived in the United States for a month's news of conditions in the occupied areas of China. He told specifically how, but said that "Soochow fairly presents the situation as it now faces our missionary enterprise in what some call 'lost territories.'"

"Probably at least half of the people have fled to the city," he said, "yet one looks for the former prosperous city streets, among one or two localities. Outwardly it seems to be considerable prosperity, but of it all one seems to read a consciousness and a feeling of instability."

"Little businesses are picking up, for people have to live. Very few of the old people are back and, all through the rough, the atmosphere has changed. A overwhelming number of people are on the verge of real poverty. Perhaps those who have been hit the hardest are those who in normal times would have been successful. Now there is little place for

going into Soochow is now especially true. Mr. McNulty said, explaining cholera inoculation certificates are required, baggage is inspected, and "you are searched, front and back." Both men and women are watched closely by Chinese soldiers, and Chinese travelers are usually searched.

"The Church work is of a fascinatingly different character from what it was before the war," Mr. McNulty said. "Educational work on large lines is for the present out of

the question. In place of this we have started institutional work among a goodly number of small children, and as a substitute this must do for the present."

"Medical work has been greatly reduced, and only one hospital is now functioning in Soochow."

"To take the place of this a remarkable clinic work is being carried on in four sections of the city, and our own parish house has been used as a clinic since last November. We have been receiving 3,000 to 4,000 visitors in our parish house for some months past."

"We have been able to distribute to the poor in the city large quantities of either free rice or cheap rice, and for some months past great quantities of cracked wheat sent from the United States have been distributed at all the mission and clinic centers. The American Red Cross has been of infinite help to these thousands of poor people."

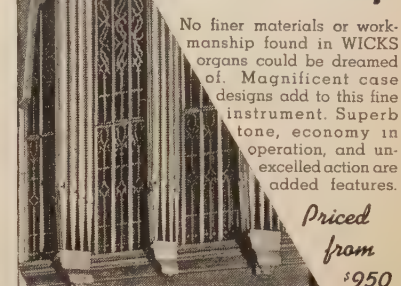
Son of Bishop Perry Married to Miss Adela Carter Daingerfield

NORFOLK, VA.—Miss Adela Carter Daingerfield was married here to the Rev. James De Wolf Perry Jr., son of Bishop Perry of Rhode Island, on September 27th in Christ and St. Luke's church. Miss Daingerfield is the daughter of Mr. and Mrs. John Haigh Daingerfield of this city.

The ceremony was performed by Bishop Perry, assisted by the rector of Christ and St. Luke's church, Fr. Willis.

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Fort Valley School Becomes Keystone of Negro Education in Georgia

THE BOARD OF TRUSTEES of the Fort Valley Normal and Industrial School of Fort Valley, Georgia, an outstanding school of the American Church Institute for Negroes, has transferred this Institution to the authority of the Board of Regents of the State of Georgia. The transfer is approved by the Board of Trustees of the Institute, its members believing that as the keystone of Negro education in Georgia, with greatly increased support, a future of vast significance for the school is assured.

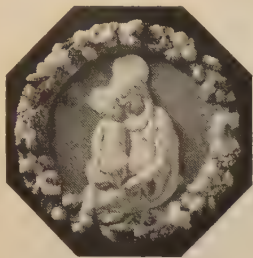
The spiritual influence of the Church will be perpetuated through an institution to be known as the "Fort Valley College Center," with a Board of Trustees composed of repre-

sentatives of the American Church Institute for Negroes and of the two Episcopal Dioceses of Georgia. There will be a resident Director and Chaplain, and for his use a Chapel, a Common Room, and a Rectory. Facilities now under construction will provide for a staff of trained workers in Religious Education, Christian Social Service, and Worship.

Contributions or bequests heretofore made to the Fort Valley Normal and Industrial School should now be designated for the Board of Trustees of the Fort Valley College Center, contributions toward which are earnestly solicited, and should be sent to the American Church Institute for Negroes, 281 Fourth Avenue, New York, N. Y.

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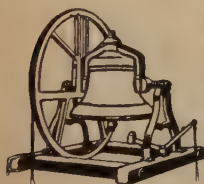
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Intensive Planning is Now Going on for Fall Campaign, All Parts of Church Report

NEW YORK—From all parts of the Church come reports of intensive planning for the fall campaign, in line with the suggestions recently made by the Presiding Bishop. Typical of what is occurring in most, if not in all, dioceses is the organization now under way in the diocese of New York.

The convocation of Westchester, in that diocese, is illustrative of the entire plan. Work began in the early summer, with plans for meetings and an extended visit to the diocese by Bishop Bartlett of Idaho in October and early November. In September other meetings were held, and dates worked out for meetings of clergy and vestries with Bishop Bartlett. Union services are being held by parishes reasonably close together, and group meetings of vestries are being arranged.

The diocesan office is organizing a group of speakers to supplement the work of Bishop Bartlett, literature is being prepared, Corporate Communion services are being arranged.

The whole plan was presented to the clergy of the diocese at a conference held at Bear Mountain October 4th and 5th. New York plans to complete its Canvass between All Saints' day and Thanksgiving.

Postpone International Goodwill

Congress Scheduled for Milwaukee

MILWAUKEE—The International Goodwill congress, originally scheduled to meet November 10 to 13th in this city, has been postponed until a more propitious time, as a result of the present world crisis, it was announced September 25th.

Action was taken, according to a prepared statement of the executive committee, "in the light of the communications passed between the Milwaukee Peace Committee and the World Alliance for International Friendship Through the Church, and of the varied judgments as to the advisability of proceeding even upon an adapted program."

Says God Will Alter Course of History

Presiding Bishop, in Letter
1,500 Every Member Chairman
Expresses Faith in New Day

NEW YORK—A belief that "God will again change the course of human history," if leaders of the Church give their best efforts to the cause of Christianity, is expressed by the Presiding Bishop in a letter addressed to parish Every Member Canvass chairmen.

Bishop Tucker has sent the letter to 1,500 parish chairmen whose names have been reported to him thus far this year. He hopes to receive the name of every chairman in every parish and mission in the Church.

Bishop Tucker's letter says:

"There has never been a time when more arduous leadership was more needed to enable the Church to come to the rescue of this troubled world. 'Except the Lord build the house, they labour in vain who build it.' It is not obvious that our present distresses and confusions are due to a long-continued neglect of the ancient Psalmist's warning. 'The only hope for salvation from the affliction that afflict mankind is to bring God back into human life'."

"GO YE INTO THE WORLD"

"Christ in the beginning undertook this task single-handed. He gave His life in sacrifice and thereby changed the course of human history. He asked His disciples to carry on the work which He had so well begun; 'Go ye into all the world and preach this Gospel to every creature.'"

"Shall we who claim to be His disciples fail Him at this juncture? He still offers Himself as our Leader and calls upon us to follow Him along the path of service and sacrifice."

"If we do this we may confidently expect that God, through us, once again will change the course of human history, that out of present darkness will come a new dawn, heralding the approach of that kingdom which we pray so often."



HARRISBURG LAYMEN'S CONFERENCE

A conference for laymen of the diocese of Harrisburg was held at Lake Forest inn, Eagles Mere, Pa. from September 8th to 10th. Leaders of the conference were (left to right in center of picture) Rev. Dr. Charles W. Sheerin, vice-president of the National Council, Bishop Brown of Harrisburg, Clifford P. Morehouse, Editor of THE LIVING CHURCH, and Bishop Wyatt Brown. Sponsor of the conference was the department of field operations of the diocese, the Rev. Francis D. Daley, chairman (standing beside Mr. Morehouse).

Bishop Demby Tells of Visitation Plan

Selected Experienced Student
Pastors, Leaders, to Visit Negro
Colleges in South

CLEVELAND—A number of men of
large experience as student pastors,
men who are personally concerned
with life, have been selected for vis-
itations to Negro colleges, the Rt. Rev. E.
Demby, retired Colored Bishop, an-
d in relating how his plan is working.
These men have been selected with
the assistance of the bishops in the dioceses
and the non-Church colleges and uni-
versities are located.

Bishop Demby was appointed by the
National Board of Christian Education
Commission's com-
mission on conferences as its agent for vis-
itations to Negro colleges. He wrote to
the presidents of a number of Southern
colleges, asking if visitations
could be regarded with favor by the au-
thorities, and many of the colleges offered
a morning chapel period or general

Will Rebuild Rectory and Chapel Destroyed by Summer Wind Storm

SIOUX FALLS, S. D.—Bishop Roberts of
South Dakota is proceeding with plans to
rebuild the rectory and chapel at Martin,
destroyed by a wind storm in July. This is
a station in the Corn Creek district of the
Pine Ridge Indian mission, under the
charge of the Rev. Vine V. Deloria.

The first unit to be replaced is the
rectory, which can be erected from the
insurance settlement. The church will cost
about \$3,000.

assembly for speakers.

The institutions to be visited are Fiske
university, Tenn.; Tennessee Agriculture
and Industrial state teachers' college;
Prairie View state normal and industrial
college, Tex.; Texas college; Dillard uni-
versity, La., and Meharry medical college,
Tenn.

The names of the persons associated
with Bishop Demby in the new venture
include the Rev. Thomas N. Carruthers
and Arthur Crownover Jr. in Tennessee;
the Rev. Joseph S. Ditchburn, the Rev.
John B. Boyce, and John L. Wormack in
Louisiana; and the Rev. C. L. Hults, J.
Lee Dittert, and Miss Lynette Giesecke
in Texas.

Drive to Abolish Ancient Mortmain Statutes Doomed to Failure, Survey Shows

JACKSON, MISS. (RNS)—Mississippi's
ancient mortmain statutes, prohibiting the
bequests of money or property to Churches
or Church institutions, will remain a part
of the state constitution, unless drastic
changes are accomplished within the next
several weeks, a survey disclosed here.

Strong opposition to changing the law
has developed in various quarters, it was
revealed.

The survey emphasized that the average
Mississippi voter does not even know
about the current anti-mortmain drive,
which is to culminate in the November
elections, and that many of those who
know about it are not planning to vote on
it in the election.

Under Mississippi law, two-thirds of
the eligible voters must vote on a consti-
tutional amendment and there must be a
clear majority in the balloting on the
subject.

A miracle must be performed, observers
declare, if two-thirds of the registered
voters go to the polls this year. If this does
not happen the amendment will fail auto-
matically.



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BENNETT, REV. DANIEL A., formerly vicar of churches at Hollidaysburg and Altoona, Pa. (Har.); to be rector of St. Paul's Church, Nantucket, Mass., effective October 26th. Address, 12 Pine St.

GRAINGER, REV. JOHN C., formerly rector of St. Luke's Church, Lincolnton, N. C. (W.N.C.); is rector of St. Stephen's Church, Goldsboro, N. C.

HARRIS, REV. REGINALD M., formerly at Minot, N. Dak.; is in charge of the churches at Sauk Center, Alexandria, and Glenwood, Minn. (D.). Address, Sauk Center, Minn.

KAULFUSS, REV. HAROLD P., formerly rector of Trinity Church, Whitehall, N. Y. (A.); to be rector of Trinity Church, Gloversville, N. Y. (A.), effective October 15th. Fr. Kaulfuss will continue his work as chaplain at Great Meadow prison, Comstock, N. Y.

LINDNER, REV. NEWELL D., formerly rector of St. John's Church, Mt. Pleasant, Mich. (W.M.); to be rector of St. Mark's Church, Islip, L. I.,

N. Y., effective October 15th. Address at The Rectory.

MOHR, REV. EDWARD J., formerly deacon at St. Mary's Church, Atlantic Highlands, N. J.; is assistant at Grace Church, Plainfield, N. J. Address, 130 E. 6th St.

MORRIS, REV. ROBERT M., formerly curate at St. John's Church, Troy, N. Y.; is curate at Christ Church, Cincinnati, Ohio (S.O.). Address, 318 E. 4th St.

NICHOLS, REV. FESSENDEN A., formerly assistant of Warren Co. associate mission, Belvidere, N. J. (N'k); is assistant at St. James' Church, Fordham, New York City. Address, 2525 Morris Ave.

NICHOLSON, REV. ERNEST K., formerly curate at Christ Church, Rochester, N. Y. (Roch.); is rector of All Saints' Church, Rochester, N. Y. Address, 3351 St. Paul Blvd.

NIXON, REV. EUGENE L., rector of St. Mark's Church, Green Island, N. Y.; is also assistant at St. Paul's Church, Troy, N. Y.

ORLANDO, REV. JOSEPH, formerly in charge of St. Mark's Church, Tonopah, Nev.; is in charge of Christ Church, Pioche, Nev.

PERSON, REV. ALLEN, rector of St. Andrew's Church, Ft. Thomas, Ky., is also in charge of St. Stephen's mission, Latonia, Ky. Address, Chalfonte Pl., Ft. Thomas, Ky.

SOPER, REV. JOHN H., formerly in charge of Church of the Ascension, Cartersville, Ga. (S.F.). Address, 416 Hugh St.

VAN HOUTEN, REV. EDWARD H., vicar of John's Church, Maple Shade, N. J.; is also assistant at St. John's Church, Camden, N. J. Address, 525 Royden St., Camden, N. J.

WYLIE, REV. ARTHUR W. P., formerly curate of All Saints' Church, Dorchester, Mass.; is rector of the Parish. Address 230 Belmont St., Dorchester, Boston, Mass.

CHURCH CALENDAR

OCTOBER

15. Nineteenth Sunday after Trinity.
18. St. Luke. (Wednesday.)
22. Twentieth Sunday after Trinity.
28. SS. Simon and Jude. (Saturday.)
29. Twenty-first Sunday after Trinity.
31. (Tuesday.)

COMING EVENTS

OCTOBER

- 10-12. Meeting of National Council.
- 17-19. Synod of Washington, Wilkes-Barre.
18. Convention to elect Bishop of Nebraska.
- 18-19. Synod of Midwest, Racine, Wis.



CLASSIFIED



ANNOUNCEMENTS

Died

GRIFFITH, THE REV. JOHN HAMMOND, former archdeacon of the Episcopal diocese of Western North Carolina died September 10th in Woodstock, Va. Interment was in Norfolk, Va., his birthplace.

Mr. Griffith was at one time rector of the Church of the Epiphany and St. Luke's in Norfolk, Va.

Surviving are his widow, Mrs. Daisy Davies Griffith; three daughters, Mrs. Eugenia Griffith Warwick, Mrs. Joseph de Ronde Cranford, and Mrs. George A. Mears; and a son, J. Hammond Griffith.

WOODARD, FRANCIS CHARLES, retired priest of the diocese of Rochester and rector emeritus of Grace church, Scottsville, N. Y., died at 509 Mount Hope avenue, Rochester, N. Y., July 15, 1939.

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Bishop White says of it: "I do not know of any book that is so clear, so succinct, and at the same time so forceful in the presentation of the fundamentals of the purpose and history of the Church. If my candidates for Holy Orders would master this little book I should feel satisfied with their real foundation in Church history." Fr. Loring writes: "Nothing that I know can compare with it in clarity and effectiveness." These are extracts from only two of numerous letters of commendation.

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NECROLOGY

May they rest
in peace.

JOHN H. GRIFFITH, PRIEST

WOODSTOCK, VA.—The Rev. John Ham-
Griffith, former archdeacon of the
se of Western North Carolina, who
died in 1933, died September 10th in
city. He was 68 years old.
born in Norfolk on July 2, 1871, the
son of John Hammond and Eugenia
Leehurst Griffith, he attended Wash-
ington and Lee university before going on
Virginia theological seminary. In 1895
he was ordained deacon; and in 1898,
priest.

His first wife was Melvina A. Green-
wood, whom he married in 1897. In 1926
he married Daisy D. Davies.

In 1919 he had charge of Holy Cross
church, Tryon, N. C., and the following
year he began his work as archdeacon of
Western North Carolina. Later he was at
St. James, Lenoir, N. C.; St. Andrew's,
Concord, and St. John's, Sylva, N. C.; the
church of the Advent, Ocean View and
Church of the Epiphany, Norfolk, Va.;
St. Luke's, Norfolk. In 1913 he was a
delegate to General Convention, and like-
wise in 1916.

Surviving are his widow; three daugh-
ters, Mrs. Eugenia Griffith Warwick,
Mrs. Joseph de Ronde Cranford, and Mrs.
George A. Mears; and a son, J. Ham-
mond Griffith. Interment was in Norfolk.

JAMES E. HAND, PRIEST

BOSTON—The Rev. James Edward
Hand, rector until September 1st of St.
Luke's church, Chelsea, died at his new
home in Cambridge on September 29th.
He was 72 years of age and had served in
Chelsea for the past 14 years.

Mr. Hand was born in Ontario, Can.,
after having studied in Wycliffe col-
lege, and been ordained by the Bishop of
Ontario in 1899, he ministered to the deep
fishermen of Nova Scotia until he en-
ded upon a series of rectorships in St.
Andrew's church, Norwich, Conn.; St.
James' church, St. John, N. B.; Christ
church, Lima, O.; St. Anne's church,
Lansing, Mich.; and St. John's church, Bangor, Me.
When he began work at St. Luke's
church, Chelsea, in 1924, he became a
member of the staff of the Episcopal city
mission of the diocese of Massachusetts.
Mr. Hand is survived by his widow, Mrs.
Mary E. Verner Hand, and by four daugh-
ters, the Misses Jane and Sheila Hand,
Mrs. Stewart L. Cairns, and Mrs. James
Freeman. Funeral services were held
at St. Luke's church, Chelsea, on Octo-
ber 1st.

JAMES E. HOLDER, PRIEST

KINSTON, N. C.—The Rev. James E.
Holder, retired, Colored priest of the
diocese of East Carolina, died September
7th at his home here after having been ill

for some time.

He was formerly in charge of St.
Augustine's Colored church in this city.

GEORGE T. FINEGAN

NASHVILLE, TENN.—George T. Fine-
gan, aged 70, secretary of the standing
committee of the diocese of Tennessee
since 1923, died September 27th. He was
a life-long member of St. Ann's parish,
Nashville, of which he was senior warden
at the time of his death.

Surviving are his widow, a daughter,
a granddaughter, one brother, and two
sisters. Burial was from St. Ann's church,
the Rev. Bernard W. Hummel officiating.

CHURCH SERVICES

LONG ISLAND

St. John's Church

Lattingtown, Long Island

RT. REV. FRANK DU MOULIN, Rector

8 A.M., Holy Communion.

9:45 A.M., Junior Church.

11 A.M., Morning Service and Sermon.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning
Prayer; 11, Holy Communion and Sermons; 4,
Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10
on Saints' Days); 9, Morning Prayer; 5, Eve-
ning Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAUL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and
Saints' Days.

The church is open daily for prayer.

St. George's Church, New York

Founded 1748—All Seats Free

Stuyvesant square, 16th street E. of 3d avenue

"The First Institutional Church in New York"

REV. ELMORE M. MCKEE, Rector

8 A.M., Holy Communion; 11 A.M., Service and
Sermon

Clubs, Clinics, Summer Camps, Rainsford House

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion,
10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion

9:30 A.M., Children's Service and Church School

11:00 A.M., Morning Service and Sermon

8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays

12:00 M., Thursdays and Saints' Days

HENRY HANEY

SHERWOOD, TENN.—Henry Haney, a
communicant of Epiphany mission church,
died here on September 19th at the age of
79. "Uncle" Henry could not write his
name but as a saintly Churchman there is
perhaps no greater in the kingdom of
heaven according to the testimony of his
many friends.

He is survived by a large family of
children, grandchildren, and great grand-
children. His picture, as the oldest com-
municant of Epiphany mission, appeared
some months ago in THE LIVING CHURCH.

The Requiem Mass and Burial Office
were said in Epiphany mission church.
Interment was in Sherwood.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.

Evensong: with Address and Benediction, 8 P.M.

Weekday Masses: 7 and 8 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Sat-
urdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily: 8:30 A.M., Holy Communion; 12:10 P.M.,

Noonday Service (except Saturdays).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and
Sermon, 11 A.M.; Evensong and Devotions,
4 P.M.

Daily: Masses, 7 and 7:45 A.M.; also Thursdays
and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11
(Sung Mass and Sermon).

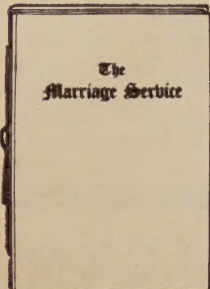
Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8

Evensong: 5:30 daily.



MARRIAGE BOOKLETS—CERTIFICATES



BOOKLETS

- No. 41—White leatherette, in envelope\$.40
No. 44—White Imitation Leather, in box 1.25
No. 45—White Moire padded silk, round corners, gilt edge, in box 1.75
No. 47—White genuine Morocco, round corners, gilt edge, in box 3.50

No. 50—White leatherette, in envelope (formerly published by Edwin S. Gorham, Inc.)40

SPECIAL EDITION FOR DISTRICT OF COLUMBIA

No. 41DC—Same style as No. 41. Words "District of Columbia" appear in Certificate40

CERTIFICATES

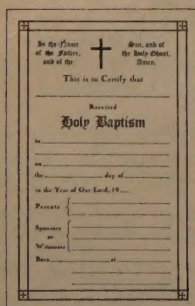
- No. 16—Single sheets, printed in two colors on fine paper. Each, 10 cts.; per dozen\$.75
No. 17—Lithographed on heavy paper, double sheet, printed in black, embossed envelope. Each, 20 cts.; dozen 1.50

BAPTISMAL BOOKLETS—CERTIFICATES

BOOKLETS

- No. 51—(Male) Contains Full Baptismal Service, with Baptismal, Confirmation, and First Communion Certificate, in Envelope\$.40
No. 52—(Female), same as above40

CERTIFICATES



MG104
4 1/2 x 6 7/8 in.

- No. 1—4 1/2 x 6 7/8 inches.
Three colors, large tint cross on front, with envelope. Each, 4 cts.; per dozen\$.40

No. MG104—As pictured, Apostles' Creed, The Lord's Prayer, and The Ten Commandments on reverse, with envelope. Each, 5 cts.; per dozen50

CHURCH SERVICES and NOTICES

CHURCH SERVICES AND NOTICES		
DATE	WEEK OF SERVICE	NOTES
Sunday		
Monday		
Tuesday		
Wednesday		
Thursday		
Friday		
Saturday		
Sunday		

A blank form having a space for each day of the week and the following Sundays, for Services and other notices, printed in red on white heavy paper, size 8 3/4 x 13 1/2 inches. Price, per block of 60 forms, 50 cts.

CHURCH VISITOR'S CARD

The reverse side of the card here illustrated provides space for date, name, address, former address, and reply to the question as to whether the visitor is a member of the Episcopal Church. Size of card—5 x 2 1/2 inches. Price, 60 cts. per 100.

For NEWCOMERS and VISITORS at our Services	
THIS CHURCH welcomes you most heartily to its services and hopes to see you here often. New people are constantly coming in, and we try to get to know them as quickly as possible and do all we can to make them feel that this is a home Church. Will you please let us have your name and address on the opposite side, and put this card in the offering or hand it to an usher?	

CHOIR MUSIC SLIPS

These music slips, pictured below, have been newly designed for practical use by the Choir. One side may be used for the Service of Holy Communion, the reverse side for Morning Prayer. Size, 7 1/4 x 4 inches. Price, 35 cts. per block of 100; 6 blocks for \$2.00

Morning Prayer		
DATE	SUNDAY	COMPONENT
Order of Service		
Proclamation Hymn		
Versicle		
Gloria Patri		
Psalm		
Gloria Patri		
Te Deum		
Benedictus		
Benedictus		
Benedictus		
Jubilate Deo		
Credo		
Litany Hymn		
Hymn		
Ascription		
Offertory		
Prayer		
Amens or Hymn		
Recessional Hymn		
NOTES:		

Holy Communion		
DATE	SUNDAY	COMPONENT
Order of Service		
Proclamation Hymn		
Introit		
Kyrie Eleison		
Hymn or Anthem		
Gloria in Excelsis		
Sanctus		
Credo		
Hymn		
Ascription		
Offertory		
Prayer		
Sanctus		
Benedictus qui venit		
Lord's Prayer		
Agnus Dei or Hymn		
Communion Hymn		
Gloria in Excelsis		
Amens or Hymn		
Nunc Dimittis		
Recessional Hymn		
NOTES:		

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